

A



Contra ignavi Officina diaboli

Quicquid agas, prudenter
agas & respice finem:

GOOD
THOUGHTS
IN
BAD TIMES.

Together with

GOOD
THOUGHTS
IN
WORSE TIMES.

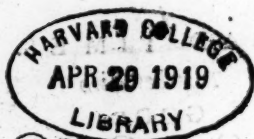
Consisting of

*Personal Meditations.
Scripture Observations.
Historical Applications.
Mixt Contemplations.
Meditations on the Times.
Meditations on all kinde of
Prayers.
Occasional Meditations.*

By Thomas Fuller. E. D.

*Commune with your own heart, and in
your Chamber, and be still. Psalm. 4. 4.*

M: LONDON,
Printed by W. B. for J. Williams
at the Crown in St. Pauls
Church-yard. 1652.



Great find





To the
RIGHT HONOURABLE
the Lady Dalkeith, Lady Go-
verness to Her Highness
the Princess.

H E N R E T T A.

MADAM,



I is unsafe in these dangerous daies, for any to go abroad without a Convoy, or at the least a Pass: my Book hath both, in being dedicated to your Honour. The Apostle saith, || Who planteth a Vine-yard ^{1: Cor.} and eateth not of the fruit thereof? ^{9.7.}
I am one of your Honours planting, and could heartily wish, that the fruit I bring forth were worthy to be tasted by your judicious Palate. Howsoever, accept these Grapes, if not for their Goodness, for their Novelty: Though not sweetest relish, they are soonest ripe, being the first fruits of Exceter Press, presented unto you. And if ever my Ingratitude should forget my Obligations to your Honour, these Black

Lines will turn Red, and blush his un-
worthiness that wrote them, In this
Pamphlet your Ladship shall Praise,
whatsoever you are pleased but to Par-
don. But I am Tediuous, for your Ho-
nour can spare no more minutes from
looking on a better Book, Her infant
Highness, committed to your charge.
Was ever more hope of worth in a less
Volume? But O! how excellently will
the same, in due time, be set forth, see-
ing the Paper is so pure, and your Ladi-
ship the Overseer to correct the Press?
The continuance and increase of whose
happines here, and hereafter is desired
in his daily Devotions, who reflecteth

Your Honours in all

Christian Service,

TH: FULLER.

PERSO-

(1)

PERSONAL
MEDITATIONS.

I.

LORD,



Ow near was I to danger, yet escaped? I was upon the Brink of the brink of it, yet fell not in; they are well kept who are kept by thee. Excellent Archer! Thou didst hit the Mark in missing it, as meaning to fright, not hurt me. Let me not now be such a Fool, as to pay my thanks to blinde Fortune for a favour, which the eye of Providence hath bestowed upon me. Rather let the Narrowness of my Escape make my Thankfulness to thy Goodness the larger, least my Ingratitude justly cause, that whereas this Arrow but hit my Hat, the next pierce my Head.

Lord,

When thou shalt visit me with a sharp Disease, I fear I shall be impatient. For I am Cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sicknes all my life time. I cannot expect any kinde usage from that which hath been a stranger unto me. I fear I shall rave, and rage. O whither will my minde sail, when distemper shall steer it: Whither will my Fancy run, when Diseases shall ride it? My tongue, which of it self is a *||* fire, sure will be a *WILDE-FIRE*, when the Fornace of my Mouth is made seven times hotter with a Burning Feaver. But Lord, though I should talk idly to my own shame, let me not talk wickedly to thy dishonour. Teach me the Art of Patience, whilest I am well, and give me the use of it when I am sick. In that day either lighten my Burthen, or strengthen my Back. Make me, who so often in my health, have discovered my weakness, presuming on my own strength, to be strong in sickness, when I solely rely on thy Assistance.

1 James
1-6

III.

Lord,

THis morning my unseasonable visiting of a friend, disturbed him in the midst of his Devotions: Unhappy to hinder another mans Goodness. If I my self build not, shall I snatch the Ax, and Hammer from him that doth? Yet I could willingly have wished, That rather than he should then have cut off the Cable of his Prayers, I had twisted my Cord to it, and had joyned with him in his Devotions; However, to make him the best amends I may, I now request of thee for him, whatsoever he would have requested for himself. Thus he shall be no loser, if thou be pleased to hear my Prayer for him, and to hearken to our Saviours Intercession for us both.

IV.

Lord,

Since these wofull Wars began, Sone, formerly mine intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my self towards him. Must the new Foe, quite justle out the old Friend? May I not with him conti-

A 5

nue

nue some Commerce of Kindness? Though the Amity be broken on his side, may not I preserve my counterpart intire? Yet how can I be Kinde to him, without being cruell to my self, and *thy cause*? O guide my shaking hand, to draw so small a Line, straight; or rather because I know not how to carry my self towards him in this Controversie, even be pleas'd to take away the *Subject of the Question*, and speedily to reconeile these unnatural Differences.

V.

Lord,

MY voice by Nature is harsh, and untunable, and it is vain to lavish any Art to better it. Can my singing of *Psalms* be pleasing to thy Ears, which is unpleasant to my own? yet though I cannot chaunt with the Nightingal, or chirp with the Black-Bird, I had rather Chatter with the Swallow, yea, rather Croak with the Raven, than be altogether silent. Hadst thou given me a better voice, I would have praised thee with a better voice. Now what my Musick wants in sweetness, let it have in sense, singing praises with understanding,

MEDITATIONS.

standing. Yea, Lord, Create in me, a New Heart, (therein to make || Melody) and I will be contented with my Old Voice, untill, in thy due Time, being admitted into the Quire of Heaven, I have another, more harmonious, bestowed upon me. || Eph. 3.19.

V I.

Lord,

VV Ithin a little Time I have heard the same precept in sundry Places, and by severall Preachers pressed upon me. The Doctrine seemeth to haunt my Soul, whithersoever I turn it meets me. Surely this is from thy Providence, and should be for my profit. Is it because I am an ill Proficient in this point, that I must not turn over a new leaf, but am still kept to my old Lesson: || *Peter* || *John* 21.13. was grieved, because our Saviour said unto him the third time, *Lovest thou me?* But I will not be offended at thy often inculcating the same Precept. But rather conclude, That I am much concerned therein, and that it is thy pleasure, that the Nail should be soundly fastened in me, which thou hast knock'd in with so many Hammers.

V I I.

Lord,

BEfore I commit a sin, it seems to me so shallow, that I may wade thorow it dry-shod from any guiltiness: But when I have committed it, it often seems so deep, that I cannot escape without drowning. Thus I am always in the Extremities: Either my sins are so small that they need not any Repentance, or so great, that they cannot obtain thy Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to measure the dimension of my offences. But O! as thou revealest to me more of my Misery, reveal also more of thy Mercy: Least if my Wounds, in my apprehension, gape wider than thy Tents, my Soul run out at them. If my Badness seem bigger than thy Goodness, but one hairs breadth, but one moment; that is room and time enough for me to run to eternal despair.

VIII.

Lord,

I Do discover a Fallacy, whereby I have long deceived my self. Which is this: I have desired to begin my Amendment, from my Birth-day, or from

from the first day of the year, or from some Eminent Festival, that so my Repentance might bear some remarkable date. But when those days were come, I have adjourned my Amendment to some other time. Thus whilst I could not agree with my self when to Start, I have almost lost the Running of the Race, I am resolved thus to befool my self no longer. I see no day to day, the instant time is always the fittest time. In || *Nebuchadnezzars* Image, the lower the Members, the courser the Metall, the further off the Time, the more unfit. To day is the Golden Opportunity, to morrow will be the Silver Season, next day, but the Brazen one, and so long, till at last I shall come to the Toes of *Clay*, and be turned to dust. Grant therefore that || to day I may *hear thy voice*. And if this day be obscure in the Calendar, and remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy assistance, beginning the reformation of my life.

|| Dan.
3 38.

|| Psalm
95. 7.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say whether his former wickedness or present Want were the greater; If I could have made the distinction, I could willingly have fed his Person, & starved his Profaneness. This being impossible, I adventured to relieve him. For I know that amongst many Objects, all of them being in extreme Miseries, Charity, though shooting at Random, cannot miss a right Mark. Since, Lord, the Party, being recovered, is become worse than ever before, (Thus they are always impaired with affliction, who thereby are not improved) Lord, count me not accessory to his Badness, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord be pleased to clear my credit amongst men, that they may understand my hands according to the simplicity of my heart. I gave to him onely in hope to keep the Stock alive, that so afterwards it might be better grafted. Now, finding my self deceived, my Alms shall return into my own bosom.

X.

Lord,

Thy Servants are now praying in the Church, & I am here staying at home, detained by necessary Occasions, such as are not of my seeking, but of thy sending, my Care could not prevent them, my Power could not remove them. Wherefore, though I cannot go to Church, there to sit down at Table with the rest of thy Guests, be pleased, Lord, to send me a Dish of their Meat hither, & feed my Soul with holy thoughts. || *Eldad and Medad*, though staying still in the Camp, (no doubt on just cause) yet prophesied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutifull Childe lost his Legacy for being absent at the making of his Fathers Will, if at the same time he were imployed about his Fathers business. I fear too many at Church, have their Bodies there, and mindes at home. Behold, in exchange, my Body here & heart there. Though I cannot pray with them I pray for them. Yea, this comforts me, I am with thy Congregation, because I would be with it.

|| Num.
11.26.

XI.

Lord,

I Trust thou hast pardoned the bad Examples I have set before others, be also pleased to pardon me the sins which they have committed, by my bad Examples. (It is the best manners in thy Court, to heap Requests upon Requests.) If thou hast forgiven my Sins, the Children of my corrupt Nature, forgive me my Grandchildren also. Let not the Transcripts remain, since thou hast blotted out the Original. And for the Time to come, bless me with Barrenness in in bad Actions, and my bad Actions with Barrenness in procreation, that they may never beget others, according to their likeness.

XII.

Lord.

VV Hat faults I correct in my Son, I commit my self: I beat him for dabling in the Dirt, whilest my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my self contented with that state thy Providence hath carved unto me: I beat him for crying when he is to go to sleep, and yet

yet I fear I my self shall cry, when thou callest me to sleep with my Fathers. Alas, I am more childish than my Childe, and what I inflict on him, I justly deserve to receive from thee: Onely here is the difference. I pray and desire that my Correction on my Childe may do him good; It is in thy power, Lord, to effect, that thy Correction on me, shall do me good.

XIII.

Lord,

I Perceive my Soul deeply guilty of Envy. By my good will, I would have none Prophecie, but mine own || *Moses*. I had rather thy work were ^{|| Num. 11.32.} undone, than done better by another, than by my self: Had rather thy Enemies were all alive, than that I should kill but my *thousand*, and others their ten thousands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Substance, she would supply in swelling. Dispossess me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me Labour to exceed them in pains, who excell me in parts, and knowing that my Sword in cutting down

down sip, hath a duller edge, let me strike with the greater force; Yea, make other mens Gifts to be mine, by making me thankfull to thee for them. It was some comfort to Naomi, that wanting a son her self, she brought up Ruth's childe in her bosom. If my Soul be too old to be a Mother of Goodness, Lord, make it but a dry-nurse. Let me feed, and foster, and nourish, and cherish the Graces in others, honouring their Persons, praising their Parts, and glorifying thy Name, who hath given such Gifts unto them.

Ruth
.16.

XIV.

Lord,

Vhen young, I have almost quarrelled with that Petition in our Liturgy, *Give Peace in our Time*, O Lord; Needless to wish for light at Noon-day, for then Peace was so plentiful, no fear of Famine, but suspicion of a surfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preserve it; *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, All our Time: for there

there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom than her Son. The Church knew better than I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the daughters of the || Horsech, I have need to cry, *Give, give Peace in our Time, O Lord.* [Prov. 30. 19.]

XV.

Lord,

UNruly Souldiers command poor People to open them their Doors, otherwise threatning to break in. But if those in the house knew their own strength, it were easie to keep them out; seeing the Doors are Threatning Proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey, and betray themselves to their violence. Thus Satan serves me, or rather thus I serve myself. When I cannot be forced, I am fool'd out of my Integrity. He cannot Constrain, if I do not consent. If I do but keep Possession, all the Posses of Hell cannot violently eject me. But I cowardly surrender to his
Summons

Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord,

VVhen I am to travell, I never use to provide my self till the very Time; Partly out of Laziness, loath to be troubled till needs I must; partly out of Pride, as presuming all necessaries for my Journey will wait upon me at the instant. (Some say this is Scholars fashion, and it seems by following it, I hope to approve my self to be one.) However, it often comes to pass, that my Journey is finally stop'd, through the Narrowness of the Time to provide for it. Grant, Lord, that my confess'd Improvidence in Temporal, may make me suspect my providence in Spiritual matters. || *Solomon saith, Man goeth to his long Home.* Short preparation will not fit so long a Journey. O let me not put it off to the last, to have my || Oyl to buy, when I am to burn it. But let me so dispose of my self, that when I am to die, I may have nothing to do but to die.

XVII.

XVII.

Lord,

WHen in any writing, I have occasion to insert these passages, *God willing, God lending me life, &c.* I observe, Lord, that I can scarce hold my hand from incircling these words in a *Parenthesis*, as if they were not Essential to the Sentence, but may as well be left out, as put in. Whereas indeed they are not onely of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing; wherefore hereafter I will write those words fully and fairly without any inclosure about them. Let Criticks censure it for bad Grammar, I am sure it is good Divinity.

XVIII.

Lord,

MAny Temporal matters, which I have desired, thou hast denied me; It vex'd me for the present, that I wanted my will; Since, considering in cold blood, I plainly perceive, had that which I desired been done, I had been undone? Yea, what thou gavest me, instead of those things which I wished, though less tooth-

toothsome to me, were more wholesome for me. Forgive, I pray, my former anger, and now accept my humble thanks, Lord, grant me one suit, which is this; Deny me all suits which are bad for me: when I petition for what is unfitting, O let the King of Heaven make use of his *Negative Voice*. Rather let me fast than have *Quails* given with intent that I should be choked in eating them.

I Num.
11.33.

XIX.

Lord,

THIS day I disputed with myself, whether or no I had said my Prayers this Morning; and I could not call to minde any remarkable passage, whence I could certainly conclude that I had offered my Prayers unto thee. Frozen Affections, which left no spark of remembrance behinde them. Yet at last I hardly recovered one Token, whence I was assured that I had said my Prayers. It seems I had said them, and only said them, rather by heart than with my heart. Can I hope that thou wouldst remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I no cause

cause to fear that thou rememberest my Prayers too well, to punish the Coldness and Badness of them? Alas! are not Devotions thus done, in effect left undone? Well, || *Jacob* advised his Sons, at their second going into Egypt, Take double Money in your hands; peradventure it was an oversight. So, Lord, I come with my second Morning Sacrifice: Be pleased to accept it, which I desire, and endeavour to present, with a little better Devotion, than I did the former.

XX.

Lord,

THe motions of thy holy Spirit, were formerly frequent in my heart; But, Alas, of late they have been great strangers. It seems they did not like their last entertainment, they are so loath to come again. I fear they were grieved, that either I heard them not attentively, or believed them not faithfully, or practised them not conscientiously. If they be pleased to come again, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy holy Spirit be pleased not only to stand before the Door and

II Revel.
8.30.

II John
80.19.

IAAs
22.10.

and || knock, but also to come in. If I do not open the door, it were too unreasonable to request such a Miracle *to come in, when the doors were shut, as thou didst to the || Apostles.* Yet let me humbly beg of thee, that thou wouldest make the *Iron gate of my heart open of its own || accord.* Then let thy Spirit be pleased to *sup in my heart,* I have given it an Invitation, and I hope I shall give it room. But O thou that sendest the Guest, send the Meat also, and if I be so unmannerly, as not to make the Holy Spirit *welcome,* O! let thy effectual Grace, make me to make it *welcome.*

XXI.

Lord,

I Confess this Morning I remembered my Break-fast, but forgot my Prayers. And as I have returned no praise, so thou mightest justly have afforded me no protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new Debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt heart prompts me to put off my Prayers till night,
But

But I know it too well, or rather too ill to trust it. I fear, if till night I defer them, at night I shall forget them. Be pleased therefore now to accept them. Lord, let not a few hours the later, make a breach: Especially, seeing (being spoken not to excuse my Negligence, but to implore thy Pardon,) a thousand years in thy sight are but as yesterday. I promise hereafter by thy assistance to bring forth fruit in due season. See how I am ashamed the Sun should shine on me, who now newly start in the Race of my Devotions, when he like a Giant hath run more than half his course in the Heavens.

XVII.

Lord,

THIS day casually I am fallen into a bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandering in any base by-path, but walking in the high-way of my Vocation: Wherefore, Lord, thou that calledst me hither, keep me here. Stop their mouths that
B
they

they speak no Blasphemy, or stop my ears that I hear none ; or open my mouth soberly to reprove what I hear. Give me to guard my self, but Lord, guard my guarding of my self. Let not the smoak of their badness, put out mine eyes, but the shining of mine innocency lighten theirs. Let me give Phisick to them, and not take infection from them. Yea, make me the better for their badness. Then shall their bad company be to me, like the dirt of Oysters, whose mud hath sope in it, and doth rather scour, than defile.

XXIII.

Lord,

OFten have I thought with my self, I will sin but this *one sin* more, and then I will repent of it, and of all the rest of my sins together. *So foolish was I and Ignorant.* As if I should be more able to pay my Debts, when I ow more : Or as if I should say, I will wound my Friend once again, and then I will lovingly shake hands with him : but what if my Friend will not shake hands with me ? Besides, can one commit one sin more, and but one sin more ?
Unclean Creatures went by couples
into

into the || Ark. Grant Lord, at this instant I may break off my badness, otherwise thou maist justly make the last minute wherein I do sin on earth, to be the last minute wherein I shall sin on earth, and the first wherein thou mightest make me suffer in another place. || Gen. 5.2.

XXIV.

Lord,

THe Preacher this day came home to my heart. A left-handed *Gibionite* with his || Sling, hit not the Mark more sure, than he my Darling Sins. I could finde no fault with his Sermon, save onely that it had too much truth. But this I quarrelled at, that he went far from his Text, to come close to me, and so was faulty himself in telling me of my faults. Thus they will creep out at small crannies, who have a minde to escape; and yet I cannot deny, but that that, which he spake, (though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in general, the Text at large of every Preacher? Yea, rather I should have concluded, that

|| Judges 10.16.

if he went from his Text, thy goodness sent him to meet me: For without thy guidance it had been impossible for him so truly to have traced the intricate turnings of my deceitfull heart.

XXV.

Lord,

BE pleased to shake my clay-cottage, before thou throwest it down. May it totter a while, before it doth tumble. Let me be summoned before I am surprised. Deliver me from *Sudden Death*. Not from sudden Death in respect of it self; for I care not how short my passage be, so it be safe. Never any weary Traveller complained, that he came too soon to his Journeys end. But let it not be sudden in respect of me. Make me always ready to receive Death. Thus no Guest comes unawares to him, who keeps a Constant Table.

SCRI-



SCRIPTURE OBSERVATIONS.

I.

L O R D,

IN the Parable of the four
 sorts of Ground whereon
 the Seed was sown, the
 || last alone proved fruitfull. There || Matth.
13.8.
 the bad were more than the good :
 But amongst the Servants, two im-
 proved their || Talents, or Pounds, and || Matth.
25.18.
 || One onely buried them. There the || Luke
19.10.
 Good were more than the bad. A-
 gain, amongst the ten Virgins, five
 were Wise, and five || Foolish : There || Matth.
25.2.
 the Good and Bad were equal. I see,
 that concerning the number of the
 Saints, in Comparison to the Repro-
 bates, no certainty can be collected
 from these Parables. Good Reason,
 for it is not their principal purpose to
 meddle with that point. Grant that
 I may never rack a Scripture *Similie*,
 beyond the true intent thereof ;
 least instead of sucking Milk, I squeez
 Bloud out of it.

II.

Lord,

Psal.
8.

THou didst intend from all Eternity to make Christ the Heir of all, No danger of dis-inheriting him, thy onely Son, and so well deserving. Yet thou sayst to him, || *Ask of me and I will give thee the Heathen for thine inheritance, &c.* This homage he must do, for thy boon to beg it. I see thy goodness delights to have thy favours sued for, expecting we should crave what thou intendest we should have; That so, though we cannot give a full price, we may take some pains for thy favours, and obtain them, though not for the merit, by the means of our Petitions.

III.

Lord,

IFinde that *Ezekiel* in his Prophecies, stiled Ninety times, and more by this Appellation, *Son of man*, and surely, not once oftner than there was need for. For he had more Visions than any one (not to say than all) of the Prophets of his time. It was necessary therefore, that his Mortal Extraction should often be sounded in his Ears, *Son of man*
least

least his frequent conversing with Visions might make him mistake himself to be some Angel. Amongst other Revelations, it was therefore needfull, to reveal him to himself, *Son of man*, least seeing many Visions might have made him blinde with spiritual Pride. Lord, as thou increasest thy Graces in me, and favours on me, so with them daily increase in my Soul the Monitours, and Rememberancers of my Mortality. So shall my Soul be kept in a good Temper, and humble deportment towards thee.

VI.

Lord,

I Read, how *Jacob* (then onely accompanied with his staff) vowed at *Bethel*, that if thou gavest him but Bread and Raiment, he would make that place thy House. After his return, the Condition on thy side, was over-performed, but the Obligation on his parr, wholly neglected: For when thou hadst made his staff to swell, and to break into two Bands, he, after his return, turned || Purchaser, || Gen. 33.19. bought a field in *Shalem*, intending there to set up his rest. But thou art

Gen.
35.1.

pleased to be his Rememberancer in a new Vision, and to spur him afresh, who tired in his Promise. || *Arise, go to Bethel, and make there an Altar, &c.* Lord, if rich *Jacob* forgot, what poor *Jacob* did promise, no wonder, if I be bountifull to offer thee in my affliction, what I am niggardly to perform in my prosperity. But O! take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the Rememberance of my Promises, that so I may re-inforce my old Vows, with new Resolutions.

V.

Lord,

|| John
13.16.

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *John* (being his || Spokes-man to the maid that kept the Door) procured his Admission in. *John* meant to let him out of the cold, and not to let him into a Temptation, but his courtesie in intention, proved a mischief in event, and the occasion of his denying his Master. O let never my kindness concur in the remotest degree, to the dammage of my Friend.

May

May the Chain which I sent him for an Ornament, never prove his Fetters. But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.

Lord,

V I.

THe Apostle saith to the *|| Corin-^{1. Cor. 10.13.}*
thians, God will not suffer you to be tempted above what you are able.
 But how comes he to contradict himself, by his own confession in his next Epistle? Where, speaking of his own sickness, he saith, *|| we were^{2. Cor. 1.8.}*
pressed out of measure above strength. Perchance this will be expounded by propounding another Riddle of the same Apostles: who praising *|| Abraham, saith, that against hope,^{1. Rom. 4.18.}*
he believed in hope. That is, against Carnal Hope, he believed in Spiritual Hope. So the same wedge will serve to cleave the former difficulty. *Paul* was pressed above his humane, not above his Heavenly strength. Grant Lord, that I may not mangle, and dismember thy Word, but study it intirely, comparing one place with another: for Diamonds onely can cut Diamonds, and no such Comments on the Scripture, as Scripture.

B 5

V II.

VII.

Lord,

1 Pet.
1.8.

I Observe that the vulgar Translation reads the APOSTLES Precept thus, || *Give diligence to make your Calling and Election sure by Good Works.* But in our English Testament these words by *Good Works* are left out. It grieved me at the first to see our Translation defective; but it offended me afterwards, to see the other redundant. For those words are not in the *Greek*, which is the Original. And it is an ill work, to put *Good works* in, to the corruption of the Scripture. Grant, Lord, that though we leave *good works* out in the Text, we may take them in, in our Comment. In that Exposition which our practise is to make on this Precept in our Lives and Conversations.

VIII.

Lord,

• Matth.
1.7.8.

I Finde the Genealogy of my * Saviour strangely Chequered with four remarkable Changes in four immediate Generations.

1, *Rehoboam begat Abiam; that is,*

a bad Father, begat a bad Son.

2. *Abiam* begat *Afa*; that is, a bad Father, a good Son.

3. *Afa* begat *Jebosaphat*; that is, a good Father, a bad Son.

4. *Jebosaphat* begat *Foram*; that is, a good Father, a good Son.

I see, Lord, from hence, that my Fathers Piety cannot be entailed, that is bad news for me. But I see also, that actual Impiety, is not always hereditary; that is good news for my Son.

IX.

Lord,

When in my daily Service I read *Dauids* Psalms, Give me to alter the Accent of my Soul, according to their several Subjects: In such Psalms, wherein he confesseth his Sins, or requesteth thy Pardon, or praiseth for former, or prayeth for future favours, in all these give me to raise my soul to as high a pitch as may be. But when I come to such Psalms, wherein he curseth his Enemies, O there let me bring my Soul down to a lower note. For those words were made onely to fit *Dauids* mouth. I have the like breath, but not the same Spirit to pronounce them.

them. Nor let me flatter my self, that it is lawfull for me, with *David*, to curse thine Enemies, least my deceitfull heart intitle all mine Enemies to be Thine, and so what was Religion in *David*, prove Malice in me, whilst I act Revenge under the Pretence of Piety.

X.

Lord,

1 Revel.
11.7.

I Read of the two Witnesses, *And when they shall have finished their Testimonie, the beast that ascendeth out of the bottomless Pit shall make war against them, and shall overcome them, and kill them.* They could not be killed whilst they were doing, but when they had done their work; during their imployment they were invincible. No better Armour against the Darts of Death, than to be busied in thy Service. Why art thou so heavie, O my Soul? No Malice of man can antedate my end a Minute, whilst my Maker hath any work for me do. And when all my daily task is ended, why should I grudge then to go to bed?

XI.

Lord,

I Read at the Transfiguration, that *Peter, James, and John*, were admitted to behold Christ; but *Andrew* was excluded. So again, at the reviving of the Daughter of the Ruler of the *Synagogue*, these three were let in, and *Andrew* shut out. Lastly, in the *Agony* the aforesaid three were called to be Witnesses thereof, and still *Andrew* left behinde. Yet he was *Peters* Brother, and a good man, and an Apostle, why did not Christ take the two Brothers? Was it not pity to part them? But me thinks I seem more offended thereat, than *Andrew* himself was, whom I finde to expresse no discontent, being pleased to be accounted a loyal Subject for the general, though he was no favourite in these particulars. Give me to be pleased in my self, and thankfull to thee for what I am, though I be not equal to others in personal perfections. For such peculiar Priviledges, are courtesies from thee, when given, and no injuries to us, when denied.

|| *Mat*
16.1.

|| *Mat*
5.37.2

|| *Mark*
14.33.

XII.

SCRIPTURE
XII.

Lord,

Saint Paul teacheth the art of heavenly thrift, how to make a new Sermon of an old. *Many (|| saith he) walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Cross of Christ.* Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my Prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it is different, being steep'd in his Tears, who bringeth it unto thee.

XIII.

Lord,

I Read of my Saviour, That when *He was in the Wilderness, || then the Devil leaveth him, and behold Angels came and ministred unto him.* A great change in a little time, No twilight

twilight betwixt night and day. No Purgatory-condition betwixt Hell and Heaven, but instantly, when our Devil, in Angel, Such is the case of every solitary Soul. It will make company for it self. A musing minde will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XIV.

Lord,

I Read, how *Cushti*, and *Ahimaaz*, ran a Race, who first should bring Tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his Journies end; Not that he had the fleeter feet, but the better brains, to chuse the way of most advantage. For the Text || saith, So *Ahimaaz ran by the way of the Plain*, 18.25. and over-went *Cushti*. Prayers made to God by Saints, fetch a needless compass about. That is but a rough and uneven way. Besides one steep Passage therein, questionable whether it can be climbed up, and Saints in Heaven made sensible of what we say

say on earth. *The way of the Plain,* or plain way, both shortest, and surest is, *Call upon me in the time of Trouble.* Such Prayers, (though starting last) will come first to the Mark.

XV.

Lord,

THIS morning I read a Chapter in the Bible, and therein observed a memorable Passage, whereof I never took notice before. Why now, and no sooner did I see it? Formerly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over the Word, which is more rarified by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The milk was always there in the Breast, but the Childe till now was not hungry enough to finde out the Teat. I see the Oyl of thy Word, will never leave increasing, whilest any bring an empty Barrell. The old Testament, will still be a new Testament to him, who comes with a fresh desire of Information.

XVL

XVI.

Lord,

AT the first || Pasſeover, God ^{|| Exod. 12.41.} kept touch with the Hebrews very punctually: *At the end of the four hundred and thirtie years, in the ſelf-ſame day it came to paſſ, that all the Hoſts of the Lord went out of the Land of Egypt; but at the firſt Eaſter* God was better than his Word. Having promiſed that Chriſt ſhould lie but three days in the Grave, his Fatherly affection did run to relieve him. By a charitable Synecdoche, two pieces of days were counted for whole ones. *God did cut the work ſhort in || righteouſneſſ.* Thus the ^{|| Rom. 7.12.} measure of his mercy under the Law was full, but it ran over in the Goſpel.

XVII.

Lord,

THE Apoſtle diſſwadeth the Hebrews from Coverouſneſſ, with this Argument, becauſe God ſaid, *I will not leave thee nor forſake thee.* Yet I finde not that God ever gave this Promiſe to all the *Jews*, but he ſpake it onely to || *Joſhua*, when firſt made ^{|| Joſh. 1.5.} Commander againſt the *Canaanites*.

Which

which (without violence to the Analogie of Faith) the Apostle apply-eth to all good men in general. Is it so that we are Heirs apparent to all promises made to thy Servants in Scripture? Are the Characters of Grace granted to them, good to me? **I Gen. 4. 28.** Then will I say with *Jacob*, || *I have enough*. But because I cannot intitule my self to thy promises to them, except I imitate their piety to thee; grant I may take as much Care in following the one, as comfort in the other.

XVIII.

Lord,

I Read, that thou didst make || Grass, Herbs, and Trees, the third day. As for the Sun, || Moon, and Stars, thou madest them on the fourth day of the Creation. Thus at first thou didst confute the folly of such, who maintain that all Vegetables in their growth, are inflaved to a necessary, and unavoidable dependence on the influences of the Stars. Whereas Plants, were even when Planets were not. It is false, that the Mary-gold follows the Sun, whereas the Sun follows the Mary-gold, as made

I Gen. 1. 11.
I Gen. 1. 16.

made the day before him. Hereafter I will admire thee more, and fear Astrologers less; Not affrighted with their dolefull Predictions of Dearth, and Drought, collected from the Complexions of the Planets. Must the Earth of necessity be sad, because some ill-natured Star is sullen? As if the Grass could not grow without asking it leave. Whereas thy Power, which made Herbs, before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read, how *Paul* writing from *Rome*, spake to || *Philemon*, to prepare him a Lodging, hoping to make use thereof, yet we finde not that he ever did use it, being Martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion in Heaven. Let me always be thus deceived to my advantage. I shall have no occasion to complain, though I never wear the new Clothes fitted for me, if, before I put them on, Death clothe me with glorious Immortality.

XX.

XX.

Lord,

¶ *March.*
10. 10.¶ *Mark*
6. 8.

Vhen our Saviour sent his Apostles abroad to preach, he injoynd them in one || Gospel, *Possesse nothing, neither shooes nor staff.* But it is said in another || Gospel, *And he commanded them, that they should take nothing for their journey, save a staff onely.* The reconciliation is easie. They might have a Staff, to speak them Travellers, not Souldiers: one to walk with, not to war with; a Staff which was a Wand, not a Weapon. But O! in how dolefull days do we live, wherein Ministers are not (as formerly) armed with their Nakedness, but need Graves and Swords too, to defend them from violence.

XXI.

Lord,

IDiscover an arrant Laziness in my Soul. For when I am to reade a Chapter in the Bible, before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side; If it swels
to

to many verses, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly Food, I would not complain of Meate. Scourge, Lord, this laziness out of my Soul, make the reading of thy Word, not a penance, but a pleasure unto me, teach me, that as amongst many heaps of Gold, all being equally pure, that is the best, which is the biggest, so I may esteem that Chapter in thy Word the best, which is the longest.

XXII.

Lord,

I Finde *David* making a Syllogism, in Mood and Figure, two Propositions he perfected.

18 *If I regard wickedness in my heart, the Lord will not hear me.* Psalms 66.

19 *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* should have concluded thus :

Therefore I regard not wickedness in my heart.

But far otherwise he concludes.

20 *Blessed be God that hath not turned away my Prayer, nor his mercie from me.*

Thus

Thus *David* hath deceived, but not wronged me. I looked that he should have clapt the crown on his own, and he puts it on Gods head. I will learn this excellent Logick: For I like *Dauids*, better than *Aristotles Syllogismes*, That whatsoever the premisses be, I make Gods Glory the conclusion.

XXIII.

Lord,

Prov.
30.9.

Wise || *Agur* made it his wish, Give me not *Povertie*, least I steal, and take the Name of my God in vain. He saith not, Least I steal, and be caught in the manner, and then be stockt or whipt, or branded, or forc'd to four-fold Restitution, or put to any other shamefull or painfull punishment. But he saith, *Least I Steal, and take the Name of my God in vain.* That is, least professing to serve thee, I confute a good profession, with a bad conversation. Thus thy children count sin to be the greatest smart in sin, as being more sensible of the wound they therein give to the glory of God, than of all the stripes that man may lay upon them for punishment.

XXIV.

XXIV.

Lord,

I Read, that when my Saviour dis-
 possessed the Mans || Son of a De-
 vil, he enjoyned the evil Spirit to
*come out of him, and enter no more
 into him.* But I finde, that when
 my Saviour himself was temptred
 of || Satan, *The Devil departed*
from him for a season. Retreating,
 as it seems, with minde to return.
 How came it to pass, Lord, that
 he who expell'd him finally out
 of others, did not propell him so
 from himself? Sure, it doth not
 follow, that because he did not,
 he could not do it. Or that he
 was less able to help himself, be-
 cause he was more charitable to
 relieve others. No, I see my Sa-
 viour was pleased to shew himself
 a God in other mens matters, and
 but a man in such cases, wherein
 he himself was concerned. Being
 contented still to be temptee by
 Satan, that his sufferings for us,
 might cause our conquering through
 him.

|| Mark
9.15.|| Luke
4.13.

XXV.

XXV.

Lord,

¶ 2 Tjm.
9.8.

Jannes and || *Jambres* the Apes of
Moses and *Aaron*, imitated them
in turning their Rods into Serpents,
onely here was the difference; *Aa-*


¶ *Exod.*
11.12.

rons || Rod devoured their Rods.
That which was solid and substan-
tial, lasted, when that which was
sleight, and but seeming, vanished
away. Thus an active Fancy in all
outward expressions may imitate a
lively Faith. For matter of Lan-
guage, there is nothing what Grace
doth Do, but Wit can Act. Onely
the difference appears in the conti-
nuance: Wit is but for fits and
flashes, Grace holds out, and is last-
ing: And, good Lord, of thy
goodness, give it to every one that
truly desires it.

HISTO-

HISTORICAL APPLICATIONS.

I.

 He *English* Ambassa-
dour some years
since, prevailed so
far with the *Turkish*
Emperour, as to per-
swade him to hear
some of our *English* Musick, from
which (as from other Liberal Sci-
ences) both he and his Nation
were naturally averse. But it hap-
pened that the Musicians were so
long in tuning their Instruments,
that the great *Turk* distasting their
Tediouſness, went away in discon-
tent, before their Musick began. I
am afraid, that the Differences,
and Dissentions betwixt Christian
Churches, (being so long in recon-
ciling their Discords) will breed in
Pagans, such a dis-relish of our Reli-
gion,

gion, as they will not be invited to attend thereunto.

II.

*N.M. Vat.
ro Soli-
mus, Pli-
nius, Ha-
licat,
&c.]*

A Sibyll came to *Tarquinius Superbus* King of *Rome*, and || offered to sell unto him three Tomes of her Oracles: But he, counting the price too high, refused to buy them: Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same rate, he refused again, counting her little better than frantick. Thereupon she burns the second Tome. And peremptorily asked him, whether he would give the Summ demanded for the all three, for the one Tome remaining; Otherwise she would burn that also, and he would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers advise them, || to redeem their time. But men conceive the Rate they must give, to

to be unreasonable, because it will cost them the Renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is consumed in the fire of wantonness. Again, Ministers counsel men to redeem the remaining Volumes of their Life. They are but derided at for their pains. And Mans Estate is also cast away in the smoak of Vanity. But Preacheas ought to press peremptorily on Old people, to redeem, now or never, the last Volume of their Life. Here is the difference: the Sibyll still demanded, but the same rate for the remaining Book; But aged Folk (because of their custome in sinning) will finde it harder and dearer, to redeem this, the last Volume, than if they had been Chapmen for all the three at the first.

III.

IN *Merioneth* Shire in *Wales*, there be many Mountains, whose hanging Tops come so close together, that Shepheards, sitting on several Mountains, may audibly discourse one with another. And yet they must go many Miles, before

Giraldus Cambrensis, de Cambden. The Description of that Shire.

their Bodies can meet together, by the reason of the vast hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament at *London*, seem very near agreed, in their general and publick Professions; Both are for the *Protestant Religion*; Can they draw nearer? Both are for the *Priviledges of Parliament*; Can they come closer? Both are for the *Libertie of the Subject*; Can they meet evoner? And yet, alas, there is a great Gulf, and vast distance betwixt them, which our sins have made, and God grant that our Sorrow may seasonably make it up again.

IV. **W**hen *John King of France*, had communicated the Order of the Knighthood of the *Starr*, to some of his Guard, men of mean Birth and Extraction, the Nobility ever after disdained to be admitted into that Degree, and so that Order in *France* was extinguished. Seeing that now adays, drinking, and swearing, and wantonness, are grown frequent, even with base beggarly people;

people; it is high time, for men of Honour, who consult with their credit, to desist from such sins. Not that I would have Noble-men, invent new Vices, to be in fashion with themselves alone: but forsake old sins, grown common with the meanest of people.

V.

Long was this Land, wasted with Civil war, betwixt the two Houses of York and Lancaster, till the Red Rose became white with the Bloud it had lost, and the White Rose Red, with the Bloud it had shed. At last, they were united in a happy Marriage, and their joynt-Titles are twisted together in our Gracious Sovereign. Thus there hath been a great difference betwixt learned men, wherein the Dominion over the Creature is founded. Some putting it in Nature; others placing it in Grace. But the true Servants of God have an unquestioned Right thereunto: Seeing both Nature and Grace, the first and second Adam, Creation and Regeneration are contained in them. Hence their claim

is so clear, their Title is so true, ignorance cannot doubt it, Impudence dares not deny it.

VI.

Plut.
in Julius
Caesar.

THe Roman Senatours conspired against *Julius Caesar* to kill him: That very next morning, *Artemidorus*, || *Caesars* friend, delivered him a Paper, (desiring him to peruse it,) wherein the whole Plot was discovered: But *Caesar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketted the Paper, among other Petitions, as unconcerned therein, & so going to the Senate-house, was slain. The World, Flesh, and Devil have a Design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the Conspiracy is revealed. But who hath believed our report? Most men are so busie about worldly delights, they are not at leisure to listen to us, or read the Letter, but thus, alas, run head-long to their own Ruine and Destruction.

VII.

IT is reported of *Philip* the second, King of *Spain*, That besieging the Town of *St Quintine*, & being to make a breach, he was forced with his Cannon to batter down a small Chappell on the Wall, dedicated to *St Laurence*. In reparation to which Saint, he afterwards built & consecrated unto him, that famous Chappell in the *Escorial* in *Spain*, for workmanship, one of the Wonders of the World. How many Churches and Chappels of the God of Saint *Laurence*, have been laid wast in *England*, by this wofull War? And which is more, (and more to be lamented) how many living Temples of the Holy Ghost, Christian people, have therein been causlessly and cruelly destroyed? How shall our Nation be ever able to make recompence for it? God of his goodness forgive us that Debt, which we of our selves are not able to satisfie.

VIII.

IN the daies of King || *Edward*
the sixth, the Lord Protector
C 4 march'd,

|| Sir John
Haywood
in the
life of
Edward
the 6.

march'd with a powerfull Army into Scotland, to demand their young Queen *Marie* in Marriage to our King, according to their promises. The *Scotch* refusing to do it, were beaten by the *English* in *Musleborough* fight. One demanding of a *Scottish* Lord (taken Prisoner in the Battle.) Now Sir, how do you like our Kings Marriage with your Queen? *I alwaies* (quoth he) *did like the Marriage, but I do not like the wooing, that you should fetch a Bride with Fire and Sword.* It is 'not enough for men to propound pious Projects to themselves, if they go about by indirect courses to compass them. Gods own work must be done by Gods own ways. Otherwise we can take no comfort in obtaining the end, if we cannot justifie the means used thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, guessing the greatness of other Kings by his own, sent a Native hither, who understood *English*, commanding him to score upon a long Cane (given him of purpose to

to be his Register) the number of *English-men*, that thereby his Master might know the strength of this our Nation. Landing at *Plimouth*, a populous place, (and which he mistook for all *England*) he had no leisure to eat, for notching up the men he met. At *Exeter*, the difficulty of his Task was increased; coming at last to *London* (that Forrest of people) he brake his Cane in pieces, perceiving the impossibility of his Imployment. Some may conceive that they can reckon up the Sins they commit in one day. Perchance they may make hard shifts to sum up their notorious ill deeds. More difficulty it is, to score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with || *David*, *who can tell how oft he offendeth? Lord, cleanse me from my secret sins.* Psalms 19. 12.

X.

Martin de Golin, Master of the Teutonic Order, was taken Prisoner by the Prussians, and delivered bound, to be beheaded. But
John 31
at 108
Cofm.
Book 2.
p. 878.

|| John
16. 33.

he perswaded his Executioner (who had him alone) first to take off his costly Clothes, which otherwise would be spoiled with the sprinkling of his blood. Now the Prisoner, being partly unbound to be uncloth'd, and finding his arms somewhat loosened, strake the Executioner to the ground, killed him afterwards with his own Sword, and so regained both his Life and Liberty. || *Christ hath overcome the World*, and delivered it to us, to destroy it. But we are all *Achans* by Nature, and the *Babylonish* Garment is a bait for our Covetousness. Whilest therefore we seek to take Plunder of this Worlds Wardrobe, we let go the Mastery we had formerly of it. And too often, that which Christs Passion made our Captive, our Folly makes our Conquerour.

XI.

|| *Cambd.*
Bris. in
Kent

I Read, how Pope || *Pius* the fourth, had a great Ship, richly loaden, landed at *Sandwich* in *Kent*, where it suddenly sunk, and so, with the Sands, choaked up the Harbour, that ever since that place hath been deprived

prived of the benefit thereof. I see that happiness doth not always attend the adventures of his Holiness. Would he had carried away his Ship, and left us our Harbour. May his Spiritual Merchandise never come more into this Island, but rather sink in *Tiber*, than sail thus far, bringing so small good, and so great Annoyance. Sure he is not so happy in opening the doors of heaven, as he is unhappy to obstruct Havens on Earth.

XII.

Jefferie Arch-bishop of York, and ^{Gualter. Mappus de nugis Curiali- um.} base son to King Henrie the second, used proudly to protest by his faith, *and the Royaltie of the King his Father.* To whom one said, *You may sometimes, Sir, as well remember what was the honestie of your mother.* Good men when puffed up with pride, for their heavenly extraction, and paternal descent, how they are Gods Sons by Adoption, may seasonably call to mind, the corruption which they carry about them. || *I have said to the Worm, I John 17. 14. thou art my Mother.* And this consideration will temper their Souls with humility.

XIII.

XIII.

I Could but sigh, and smile at the simplicity of a Native *American*, sent by a *Spaniard*, his Master with a Basket of Figs, and a Letter (wherein the Figs were mentioned) to carry them both to one of his Masters Friends. By the way, this Messenger eat up the Figs, but delivered the Letter, whereby his deed was discovered, and he soundly punished. Being sent a second time on the like Message, he first took the Letter (which he conceived had Eyes as well as a Tongue) and hid it in the Ground, sitting himself on the place where he put it; and then securely fell to feed on his Figs, presuming that that Paper, which saw nothing, could tell nothing. Then taking it again out of the Ground, he delivered it to his Masters Friend, whereby his Fault was perceiv'd, and he worse beaten than before. Men conceive they can mannage their sins with secrecy; but they carry about them a Letter, or Book rather, written by Gods Finger, their || *Conscience* bearing witness to all their actions

actions. But sinners being often detected and accused, hereby grow wary at last, and to prevent this speaking-paper for telling any Tales, do Smother, Stifle, and Suppress it, when they go about the Committing of any Wickedness. Yet Conscience, (though buried for a time in Silence) hath afterwards a Resurrection, and discovers all to their greater Shame, and heavier Punishment.

XIV.

John Courcie, Earl of Ulster in Ireland, indeavoured fifteen several Times, to sail over thither, and so often was beaten back again, with bad weather; At last he expostulated his case with God in a || Vision, complaining of hard measure, That having built and repaired so many Monasteries to God and his Saints, he should have so bad success. It was answered him, That this was but his just punishment, because he had formerly put out the Image of the || Trinity, out of the Cathedral

Annal. Hybern. in Anno 1204. Cambdens Brit. p. 797.

Lawfully I presume

to apply a Popish Vision, to confute a Popish practice.

Church of *Down*, and placed the Picture of *S^t Patrick* in the room thereof. Surely, God will not hold them guiltless, who juttle him out of his Temple, and give to Saints that adoration, due onely to his divine Majesty.

XV.

THe *Lybians* kept all Women in common. But when a childe was born, they used to send it to that man to maintain (as Father thereof) whom the Infant most resembled in his complexion Satan and my sinfull nature enter-common in my Soul, in the causing of wicked thoughts. The Sons by their faces speak their Sires, proud, wanton, covetous, envious, idle thoughts, I must own to come from my self. God forgive me, it is vain to deny it, those Children are so like to their Father. But as for some hideous horrible thoughts, such as I start at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) so that they smell of Hells Brimstone about them: These fall to Satans Lot to father them. The swarthy blackness of their complexion

plexion plainly shews who begat them; not being of mine Extraction, but his Injection.

XVI.

M*Arcus Manlius* deserved exceedingly well of the *Roman State*, having valiantly defended their Capitol. But afterward, falling into disfavour with the people, he was condemned to death. However the people would not be so unthankfull as to suffer him to be executed in any place, from whence the Capitol might be beheld. For the prospect thereof prompted them with fresh remembrance of his former merits. At last, *Liv. l. 6.* they found a low place, in the *Petiline* *a. 30.* *Grove*, by the *River-gate*, where no Pinnacle of the Capitol could be perceived, & there he was put to death. We may admire how men can finde in their hearts to sin against God. For we can finde no one place in the whole world, which is not mark'd with a signal character of his mercy unto us. It was said properly of the *Jews*, but it is not untrue of all Christians, that they are Gods Vine-yard. And *Matth. 21.* *God fenced it, and gathered out the stones*

Stones thereof, and planted it with the choicest Vine, and built a Tower in the midst thereof, and also digged a Wine-press therein: which way can men look, and not have their Eyes met with the Remembrance of Gods favours unto them? Look about the Vine-yard, it is fenced; look without it, the stones are cast out; look within it, it is planted with the choicest Vine; look above it, A Tower is built in the midst thereof; look beneath it, A wine-press is digged. It is impossible for one to look any way, and to avoid the beholding of Gods Bounry. Ungratefull man! And as there is no place, so there is no time for us to sin, without being at that instant beholden to him; We ow to him that We are, even when we are Rebellious against him.

XVII.

¶ *Annal.*
Hibern.
in Anno
1304. &
Camd.
Bris.
p. 797.

A Duel was to be fought, by consent of both || Kings, betwixt an *English*, and a *French* Lord. The aforelaid *John Courcie* Earl of *Ulster*, was chosen Champion for the *English*: A man of great stomach and strength, but lately much weakened by

by long imprisonment. Wherefore to prepare himself before-hand, the King allowed him what plenty & variety of meat he was pleased to eat. But the *Monsieur* (who was to encounter him) hearing what great quantity of Victuals *Courcie* did daily devour, and thence collecting his unusual strength, out of fear, refused to fight with him. If by the Standard of their Cups, and measure of their drinking, one might truly infer Souldiers strength by rules of proportion, most vast, and valiant Atchievements may justly be expected from some Gallants of these Times.

XVIII.

I Have heard that the Brook near *Lutterworth* in *Leestershire*, into which the Ashes of the burnt Bones of *Wickliff* were cast, never since doth drown the Medow about it. Papists expound this to be, because God was well pleased with the Sacrifice of the Ashes of such an Heretick. Protestants ascribe it rather to proceed from the virtue of the dust of such a Reverend Martyr. I see 'tis a case for a Friend. Such accidents signifie

¶ Billef.
10.11.

signifie nothing in themselves but according to the pleasure of Interpreters. Give me such solid Reasons, whereon I may rest and rely. ¶ Solomon saith, *The words of the wise are like Nails, fastened by the Masters of the Assemblée.* A Nail is firm, and will hold driving in, and will hold driven in. Send me such Arguments. As for these Waxen Topical devises, I shall never think worse or better of any Religion for their sake.

XIX.

¶ Plur
sarch in
the life
of Alex-
ander
the
Great.

Alexander the ¶ Great, when a Childe, was checked by his Governour Leonidas, for being overprofuse in spending Perfumes; because on a day, being to sacrifice to the Gods, he took both his hands full of *Frank-incense*, and cast it into the fire: But afterwards, being a man, he conquered the countrey of *Judea*, (the Fountain, whence such Spices did flow) he sent Leonidas a Present of five hundred Talents weight of *Frank-incense*, to shew him how his former Prodigality, made him thrive the better in success, and to advise him to be no more niggardly in Di-

vine

vine Service. Thus *they that sow plentifully shall reap plentifully*, I see there is no such way to have a large heart, as to have a large heart. The free giving of the branches of our present estate to God, is the readiest means to have the Root increased for the future.

XX.

THE Poets fable, that this was one of the Labours imposed on *Hercules*, to make clean the *Augean Stable*, or stall rather. For therein (they said) were kept three thousand Kine, and it had not been cleansed for thirty years together. But *Hercules*, by letting the River *Alpheus* into it, did that with ease, which before was conceived impossible. This Stall, is the pure Emblem of my Impure Soul, which hath been defiled with millions of sins, for more than thirty years together. Oh that I might by a lively faith, and unfeigned Repentance, let the stream of that Fountain into my Soul, which is opened for *Judah and Jerusalem*. It is impossible by all my pains to purge out my uncleanness; which

is

is quickly done by the rivulet of the
Bloud of my Saviour.

XXI.

THe *Venetians* shewed the Treasure of their State, being in many great Coffers, full of Gold and Silver, to the *Spanish* Ambassadour. But the Ambassadour peeping under the bottom of those Coffers, demanded, whether that their Treasure did daily grow, and had a Root, For such (saith he) my Masters Treasure hath, meaning both the *Indies*. Many men have attained to a great height of piety, to be very abundant and rich therein. But all theirs is but a Cistern, not Fountain of grace, onely Gods goodness hath a Spring of it self, in it self.

XXII.

*Justin.
lib. 18.
pag. 166.*

THe || *Sidonian* Servants agreed amongst themselves, to chuse him to be their King, who that morning should first see the Sun. Whilest all others were gazing on the East, one alone look'd on the West; Some admired, more mock'd him, as if he look'd

look'd on the Feet, there to finde the eye of the Face. But he, first of all discovered the light of the Sun shining on the tops of houses: God is seen sooner, easier, clearer in his operations, than in his Essence. Best beheld by Reflection in his Creatures. For the invisible things of him, from the Creation of the world, are clearly seen being understood by the things that are made. Rom. 1.20.

XXIII.

AN Italian Prince, as much delighted with the person, as grieved with the prodigality of his eldest Son, commanded his Steward to deliver him no more money, but what the young Prince should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but, (because there was no remedy) he set himself to task, and being greatly tyred with telling a small summ, he brake off in this consideration. *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult to*

to get it? Men may commit sin presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall accounting them? And if so hard truly to summe their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their Pardon?

XXIV.

*A Cotton-
ham.*

I Know the Village in *Cambridge-shire*, || where there was a Cross, full of Imagery. Some of the Images were such, as that people, not foolishly factious, but judiciously conscientious, took just exception at them: hard by, the Youths of the Town erected a May-pole, and to make it of Proof against any that should indeavour to cut it down, they armed it with Iron, as high as any could reach. A violent Winde happened to blow it down, which falling on the Cross, dashed it to pieces. It is possible, what is counted profaneness, may accidentally correct Superstition. But I could heartily wish that all pretenders to

to Reformation, would first labour to be good themselves, before they go about the mending of others.

XXV.

I Read, that *Ageus* the Father of *Theseus*, hid a Sword and a pair of shooes under a great stone, and left word with his Wife, (whom he left with childe) that when the Son, she should bear, was able to take up that stone, weild that sword, and wear those shooes, then she should send him to him: For by these signs, he would own him for his own Son. Christ hath left in the custody of the Church our Mother, the Sword of the Spirit, and the Shooes of a Christian conversation, the same which he once wore himself, and they must fit our feet, yea, and we must take up the weight of many heavy Crosses, before we can come at them; but when we shall appear before our heavenly Father, bringing these Tokens with us, then, and not before, he will acknowledge us to be no Bastards, but his true born Children.

MIXT

and the boys children.

acknowledges us to be no false.

Will be, except for bus, cash, so fine

and the other is a small, dark, and very

and the other side of the mountain.

... ..
... ..

1952-1953

[illegible]

en-joiner and the other two are

[illegible]

200-3-1-1

2010

1914

CONFIDENTIAL



MIXT CONTEMPLATIONS.

I.



When I look on a leaden
 Bullet, therein I can
 reade both Gods Mer-
 cy, and Mans Malice.
 Gods Mercy, whose
 Providence foreseeing
 that men of Lead, would *make instru-*
ments of crueltie, did give that metall
 a medicinal Virtue; As it hurts, so
 it also heals; and a Bullet sent in by
 mans hatred into a fleshly, and no
 vital part, will (with ordinary Care
 and Curing) out of a natural Char-
 ity, work its own way out. But Oh!
 how devilish were those men, who,
 who to frustrate and defeat his Good-
 ness, and to countermand the heal-
 ing power of Lead, first found the
 Champing and Impoysoning of Bul-
 lets! Fools, who account themselves
 honoured with the shamefull Title
 of being the *Inventours* of evil
 Things,

1 Rom.
1.30.

|| Things, indeavouring to our infinite Gods kindness, with their cruelty.

II

I Have heard some men (rather causlessly captious, than judicially critical) cavill at Grammarians, for calling some Conjunctions, *Dis-junctive*, as if this were a flat Contradiction. Whereas indeed, the same Particle may conjoyn words, and yet disjoyn the sense. But alas, how sad is the present condition of Christians, who have a *Communion*, *dis-uniting* the Lords Supper! ordained by our Saviour to conjoyn our Affections, hath dis-joyned our Judgement. Yea, it is to be feared, least our long Quarrels about the *manner of his Presence*, cause the manner of his Absence, for our want of Charity to receive him.

III

I Have observed, that Children, when they first put on new shoes, are very curious to keep them clean. Scarce will they set their foot on the ground, for fear to dirty the soles of their

their shooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day they will trample with the same shooes in the mire up to the Ancles. Alas, Childrens play is our earnest. On that day wherein we receive the *Sacrament*, we are often over precise, scrupling to say, or do, those things which lawfully we may. But we, who are more than curious that day, are not so much as carefull the next. And too often, (what shall I say) go on in sin, up to the Ancles, yea, our sins *go over our heads*.

*I Psalms
119.*

IV.

I Know some men very desirous to see the Devil, because they conceive such an Apparition would be a Confirmation of their Faith. For then, by the Logick of Opposites, they would conclude, there is a God, because there is a Devil. Thus they will not believe there is a Heaven, except Hell it self will be deposed for a Witness thereof. Surely such mens wishes are vain, and hearts are wicked: for if they will not believe, having *Moses* and the Prophets, and

the Apostles, they will not believe, no, if the Devil from Hell appears unto them, such Apparitions were never ordained by God, as the means of faith. Besides, Satan will never shew himself, but to his own advantage. If as a Devil, to fright them, if as an Angel of Light, to flatter them, however, to hurt them. For my part, I never desire to see him. And O! (if it were possible) that I might never feel him in his Motions, and Temptations! I say, let me never see him, till the Day of Judgement, where he shall stand arraigned at the Bar, and Gods Majesty sit Judge at the Bench, ready to condemn him.

V.

Observe, that Antiquaries, such as prize skill above profit, (as being rather curious, than coverous) do prefer the Brass Coyns of the Roman Emperours, before those in Gold and Silver. Because there is much falseness and forgery daily detected, (and more suspected) in Gold and Silver Meddals, as being commonly cast and counterfeited, whereas Brass

Coyns,

Coyns, are presumed upon, as true and ancient ; because it will not quit cost for any to counterfeit them. Plain dealing Lord, what I want in wealth, may I have in sincerity. I care not how mean Metall my Estate be of, if my soul have the true stamp, really impressed with the unfeigned Image of the King of Heaven.

V I.

Looking on the Chappel of King *Henrie* the seventh, in *Westminster*, (God grant I may once again see it, with the Saint, who belongs to it, our Sovereign, there in a well-conditioned Peace) I say looking on the out-side of the Chappel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shadowed with mean Houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a Structure needed no base Buildings about it, as foils to set it off. Rather this Chappel may pass for the Emblem of a great worth, living in a private way. How is he pleased with his own Obscurity, whilst others of less desert make

greater shew? And whilest proud people stretch out their plumes in ostentation, he useth their vanity for his shelter ; more pleased to have worth, than to have others take notice of it.

VII.

THe Mariners at sea count it the sweetest perfume, when the water in the Keel of their Ship doth stink. For hence they conclude, that it is but little, and long since leak'd in ; but it is wofull with them, when the water is felt, before it is smelt, as fresh flowing in upon them in abundance. It is the best favour in a Christian Soul, when his sins are loathsome and offensive unto him. An happy token, that there hath not been of late in him any insensible supply of hainous offences, because his stale sins, are still his new and daily sorrow.

VIII.

I Have sometimes considered, in what troublesom case is that Chamberlain in an Inn, who being
but

but one, is to give attendance to many Guests. For suppose them all in one chamber, yet if one shall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up stairs, and another to go down stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my soul, by Nature; Not onely a servant, but a slave to sin. Pride calls me to the Window, Gluttony to the Table, Wantonness to the Bed, Laziness to the Chimney, Ambition commands me to go up stairs, and covetousness to come down, Vices I see are as well contrary to themselves as to Virtue. Free me, Lord, from this distracted case, fetch me from being sins servant, to be thine, whose *Service is perfect freedom*, for thou art but one, and ever the same; and always injoyns commands agreeable to themselves, thy glory, and my good.

IX.

I Pet.
4.12.

I Have observed, that Towns, which have been casually burnt, have been built again more beautifull than before: Mud wals, afterwards made of Stone; and Roofs, formerly but thatch'd, after advanced to be tiled. The || Apostles tells me, *That I must not think strange concerning the fiery triall which is to happen unto me.* May I likewise prove improved by it: Let my renewed Soul which grows out of the Ashes of the *old man*, be a more firm Fabrick, and strong structure; So shall affliction be my advantage.

X.

I Matth.
6.2.

Our Saviour saith, *when thou doest Alms, let not thy left hand know, what thy right hand doth.* Yet one may generally observe, that Alms-houses are commonly built by *High-way-sides*, the ready Road to ostentation. However, far be it from me, to make bad Comments on their Bounty: I rather interpret it, that they place those Houses so publickly, there-

thereby, not to gain applause, but imitation. Yea, let those, who will plant pious works, have the liberty to choose their own ground. Especially in this Age, wherein we are likely, neither in By-ways or *High-ways* to have any works of mercy, till the whole Kingdom be speedily turned into one great Hospital, and Gods Charity onely able to relieve us.

XI.

HOW wrangling and litigious were we in the time of Peace? How many Actions were created of nothing? Suits we had commenced about a mouthfull of Grass, or a handfull of Hey. Now he, who formerly would sue his Neighbour for *Pedibus ambulando*, can behold his whole field lying wast, and must be content. We see our Goods taken from us, and dare say nothing, not so much as seeking any legal redress, because certain not to finde it: May we be restored in due time to our former Properties, but not to our former Pievishness. And when Law shall be again awaked (or rather revived) let
D 5
us.

us expresse our thanks to God for so great a gift, by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly, to right our selves in matters of moment.

XII.

Almost twenty years since I heard a profane Jest, and still remember it. How many pious passages of far later date, have I forgotten? It seems my soul is like a filthy Pond, wherein Fish die soon, and Frogs live long. Lord, raze this profane Jest out of my memorie. Leave not a Letter thereof behinde, least my Corruption (an apt Scholar) ghesse it out again; and be pleased to write some pious Meditation in the place thereof. And grant, Lord, that for the time to come (because such bad Guests are easier kept out) that I may be carefull, not to admit what I finde so difficult to expell.

III.

I Perceiue there is in the world a good Nature, falsely so called, as being

being nothing else but a facile and flexible *Disposition*, Wax for every Impression. What others are so bold to beg, they are so bashfull as not to deny. Such *Officers* can never make Beams to bear Strefs in Church and State. If this be *good Nature*, let me always be a Clown: If this be *good fellowship*, let me always be a Churl. Give me to set a sturdy *Porter* before my soul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a *Friend to all*, and the worst *Foe to himself*.

XIV.

HA, is the *Interjection* of Laughter. Ah, is an *Interjection* of Sorrow. The difference betwixt them very small, as consisting onely in the Transposition of what is no substantial Letter, but a bare Aspiration. How quickly in the Age of a minute, in the very turning of a breach, is our Mirth changed into Mourning.

XV.

XV.

I Have a great Friend, whom I endeavour and desire to please, but hitherto all in vain: The more I seek, the further off I am from finding his favour. Whence comes this miscarriage? Are not my Applications to man, more frequent than my addresses to my Maker? Do I not love his smiles, more than I fear Heavens frowns? I confess to my shame, that sometimes his anger hath grieved me more than my sins. Hereafter, by thy assistance, I will labour to approve my ways in Gods presence; so shall I ever have, or not need his friendship, and either please him with more ease, or displease him with less danger.

XVI.

THis Nation is scourged with a wasting War. Our sins were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the calamities of my Countrey. Had I poised my self so politickly betwixt

twixt both parties, that I had suffered from neither, yet could I have took no contentment in my safe escaping. For why should I, equally ingaged with others in sinning, be exempted above them from the punishment? And seeing the bitter cup, which my Brethren have pledg'd to pass by me, I should fear it would be filled again, and returned double for me to drink it. Yea, I should suspect, that I were reserved alone, for a greater shame and sorrow. It is therefore some comfort I draw in the same Yoak with my Neighbours, and with them joyntly bear the burthen, which our sins joyntly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confess my bosom-sins unto God, I have been loath to speak them aloud: fearing (though no man could, yet) that the devil would over-hear me, and make use of my words against me. It being probable, that when I have discovered the weakest part of my Soul, he would assault me there. Yet, since

since I have considered, that therein I shall tell Satan no News, which he knew not before. Surely I have not managed my *secret sins* with such privacy, but that he, from some circumstances, collected what they were. Though the fire was within, he saw some smoak without. Wherefore for the future, I am resolved, to acknowledge my dearling faults, though alone, yet aloud; That the Devil who rejoyced in partly knowing of my sins, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my confession, this comforts me. Gods goodness in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the midst of my Morning Prayers, I had a good meditation, which since I have forgotten. Thus much I remember of it that it was pious in it self, but not proper for that time. For it took much from my devotion, and added nothing to my Instruction, and my soul, not able to intend two things at once, abated
of.

of its fervency in praying. Thus snatching at two Employments, I held neither well. Sure this Meditation came not from him, who is the God of Order, He useth to fasten all his Nails, and not to drive out one with another. If the same meditation return again, when I have leisure, and room to receive it, I will say it is of his sending, who so mustereth, and marshalleth all good actions, that like the Souldiers in his Army, mentioned in the || Prophet, *They shall not thrust one another, they shall not walk every one in his own path.* ^{Joel 2.2.}

XIX.

Vhen I go speedily in any action, Lord, give me to call my soul to an account. It is a shrewd suspicion that my *Bowl* runs downhill, because it runs so fast. And Lord, when I go in an unlawfull way, stop some Kubs to stop me, let my Foot slip or stumble. And give me the grace to understand the Language of the lets thou throwest in my way. Thou hast promised, || *I will hedge up thy way*: Lord, be pleased to make the Hedge high enough ^{Isaiah 58.6.}

nough, and thick enough, that if I be so made, as to adventure to climb over it, I may not onely soundly rake my Clothes, but rend my flesh; yea, let me rather be caught, and stick in the Hedge, than breaking in through it, fall on the other side into the deep Ditch of eternal Damnation.

XX.

Coming hastily into a Chamber, I had almost thrown down a Chry-stall Hour-glass: Fear, least I had, made me grieve, as if I had broken it: But alas, how much precious time have I cast away, without any Regret! The Hour-glass was but Chry-stall, each Hour a Pearl; that but like to be broken, this lost out-right; that but casually, this done wilfully. A better Hour-glass might be bought! but time lost once, lost ever. Thus we grieve more for Toys than for Treasure. Lord, give me an Hour-glass, not to be by me, but to be in me. *Teach me to number my || daies!* An Hour-glass, to turn me. *That I may apply my heart to wisdom.*

XXI.

WHen a Childe, I loved to
 look on the Pictures in the
Book of Martyrs. I thought that
 there the Martyrs at the Stake, seem-
 ed like the three Children in the fiery
 || Fornace, ever since I had known <sup>ADAP.
3.27.</sup>
 them there, *not one hair more of their*
Head was burnt, nor any smell of
the fire singeing of their Clothes. This
 made me think Martyrdom was no-
 thing, But Oh! though *the Lion be*
painted fiercer than he is, the fire is
 far fiercer than it is painted. Thus
 it is easie for one to indure an afflicti-
 on, as he lims it out in his own fancy,
 and represents it to himself but in a
 bare Speculation. But when it is
 brought indeed, and laid home to us,
 there must be a Man, yea, there must
 be God to assist the Man to undergo
 it.

XXII.

TRavelling on the Plain, (which
 notwithstanding hath its *Risings*
 and *Fallings*) I discovered *Salisbury*
 Steeple many miles off: Coming
 to

I Deut.
34.12.

to a declivity, I lost the sight thereof: But climbing up to the next hill, the Steeple grew out of the Ground again. Yea, I often found it, and lost it, till at last, I came safely to it, and took my lodging near it. It fareth thus with us whilest we are waifairing to Heaven, mounted on the || *Pisgat* Top of some good Meditation, we get a glimps of our Celestial *Canaan*. But when, either on the Flat of an ordinary temper, or in the fall of some extraordinary Temptation, we lose the view thereof. Thus in the sight of our Soul, Heaven is discovered, covered, and recovered, till, though late, at last, though slowly, surely we arrive at the Haven of our happiness.

XXIII.

Lord,

I Finde my self in the *Latitude* of a *Feaver*. I am neither well, nor ill. Not so well, that I have any minde to be merry with my Friends, nor so ill, that my Friends have any cause to condole with me. I am a *Probationer* in point of my health. As I shall behave my self, so I may be either expelled out of it, or admitted

mitted into it. Lord, let my distemper stop here, and go no further. Shoot not thy *Murthering Pieces* against that Clay Castle, which surrendereth it self at thy first Summons. *O spare me a little, that I may recover my strength.* I beg not to be forgiven, but to be forborn my *Debt to Nature*. And I onely do *crave time*, for a while, till I be better fitted, and furnished to pay it.

XXIV.

IT seemed strange to me when I was told, that *Aqua vite* (which restores life to others) should it self be made of the droppings of dead Beer. And that *strang waters* should be extracted out of the Dregs (almost) of small Beer. Surely many other excellent Ingredients, must concur, and much Art must be used in the Distillation. Despair not then, O my soul! No Extraction is impossible, where the Chymist is infinite. He that is *All in All*, can produce any thing, out of any thing. And he can make my soul, which by Nature is *settled on her || Lees*; and *Dead in sin*, to be quickened by the ^{*Zeph. 1.12.*}
In.

Infusion of his Grace, and purified into a pious disposition.

X.XV.

HOW easie is Pen and Paper-pietie, for one to write religiously? I will not say, it costeth nothing; but it is far cheaper to work one's Head, than one's Heart to goodness. Some, perchance, may gheis me to be good, by my writings, and so I shall deceive my Reader. But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations, sooner than subdue the least sin in my soul. Yea, I was once in the minde, never to write more; for fear least my writings at the last day prove Records against me. And yet why should I not write? that by reading my own Book, the disproportion betwixt my lines and my life, may make me blush my self (if not into goodness) into less badness than I would do otherwise. That so my writings may condemn me, and make me to condemn my self, that so God may be moved to acquit me.

F I N I S.





A



GOOD
THOUGHTS
IN
WORSE TIMES.

Consisting of

{ *Personal Meditations*
Scripture Observations.
Meditations on the Times.
Meditations on all kinde of
Prayers.
Occasional Meditations.

By Thomas Fuller, B. D.



LONDON,
Printed by W. B. for J. Williams
at the Crown in St Pauls
Church-yard. 1652.

1870

THE

NEW

AND

REVISED

EDITION

OF

THE

NEW

AND

REVISED

EDITION

OF

THE

NEW

AND

REVISED

EDITION

OF

THE



TO THE
CHRISTIAN
READER.

When I read the Description of the Tumult in Ephesus. Acts 9, 32. (wherein they would have their Diana to be Jure Divino, that it fell down from Jupiter) it appears to me the too Methodical character of our present confusions. Some therefore cryed one thing, and some another, for the assembly was confused, and the more part knew not wherefore they were come together. O the Distractions of our Age? And how many thousands know as little why the Sword was drawn, as when it will be sheathed. Indeed, (thanks be to God) we have no
A 3 more

To the Reader.

more house-burnings, but many heart-burnings, and though outward bleeding be stanch'd, it is to be feared that the broken vein bleeds inwards, which is more dangerous.

* Kings
2. 15.

This being our sad condition, I perceive controversial Writings (sounding somewhat of Drums and Trumpets,) do but make the wound the wider. Meditations are like the Minstrel * the Prophet called for, to pacifie his minde discomposed with passion, which mov'd me to adventure on this Treatise, as the most innocent and inoffensive manner of writing.

I confess a Volume of another Subject, and a larger Size, is expected from me. But in London I have learnt the difference, betwixt down right breaking, and craving time of their Creditours. Many sufficient Merchants though not Solvable for the present, make use of the latter, whose example I follow. And though I cannot pay the Principal, yet I desire such small
Trea-

Treatises may be accepted, from me
as Interest or consideration-mo-
ny, untill I shall, God willing, be
enabled to discharge the whole
Debt.

If any wonder that this Treatise
comes Patron-less into the World,
let such know, that Dedications
begin now adays to grow out of fa-
shion. His Policy was commended
by many, (and proved profitable
unto himself) who instead of se-
lect God-fathers, made all the Con-
gregation Witnesses to his Childe,
as I invite the World to this my
Book, requesting each one would
patronise therein such parts and
passages thereof, as please them;
so hoping that by several persons
the whole will be protected.

I have Christian Reader, (so
far I dare go, not inquiring into thy
Sire-name of thy Side or Sex)
nothing more to burthen thy Pa-
tience with. Onely I will add, that
I finde our Saviour in Tertullian
and ancient Latine Fathers, con-
stantly stiled a * Sequestratour in
the

To the Reader.

the proper notion of the Word.
For God and man being at ods, the
difference was sequestred or refer-
red into Christ his hand to end, and
amplire it. How it fareth with thine
Estate on Earth I know not, but I
earnestly desire, that in Heaven both
thou and I may ever be under Se-
questration in that Mediatour, for
Gods glory and our good, to whose
protection thou art committed by

Thy Brother in all
Christian Offices.

THO: FULLER


Per



PERSONAL MEDITATIONS:

I.

Curiosities curbed.

 Fren have I thought with my self, what Disease I would be best contented to die of. None please me. The Stone, the Cholic terrible, as expected, intolerable, when felt. The Palsie is Death before Death. The Consumption a flattering Disease, cozening men into Hope of long Life at the last gasp. Some sicknesses besot, others enrage men, some are too swift, and others too slow.

If I could as easily decline Diseases as I could dislike them, I should be immortal. But away with these thoughts. The *Mark* must not

chuse what *Arrow* shall be shot against it. What God sends I must receive. May I not be so curious to know what weapon shall wound me, as carefull to provide the Plaister of *Patience* against it. Onely thus much in general: commonly that sickness seizeth on men, which they least suspect. He, that expects to be drown'd with a *Dropsie*, may be burnt with a *Feaver*, and she, that fears to be swoln with a *Tympany*, may be shrivelled with a *Consumption*.

II.

Deceiv'd, not hurt.

HEaring a *Passing-Bell*, I prayed that the *sick man* might have, through *Christ*, a safe *Voyage* to his *long home*. Afterwards I understood that the party was dead some hours before; and it seems in some places of *London* the Tolling of the Bell, is but a *Preface of course* to the ringing it out.

Bells better silent than thus telling lyes. What is this but giving a false Alarm to mens Devotions, to make them to be ready armed with their Prayers

Prayers for the assistance of such, who have already fought the good fight, yea, and gotten the Conquest? Not to say that mens Charitie herein may be suspected of Superstition in Praying for the Dead.

Howeuer my heart thus poured out, was not spilt on the ground. My Prayers too late to do him good, came soon enough to speak my good will. What I freely tendered God fairly took, according to the integritie of my Intention. The Partie I hope is in Abraham's, and my Prayers I am sure are returned into my own bosom.

III.

Nor full, nor fasting.

Living in a Country Village where a Burial was a rarity, I never thought of Death, it was so seldom presented unto me. Coming to London where there is plenty of Funerals, (so that Coffins crowd one another, and Corps in the Grave jostle for elbow-room) I slight and neglect Death, because grown an object so constant and common.

How foul is my stomach to turn
all

all food into bad humours? Funerals neither few nor frequent, work effectually upon me. *London* is a *Librarie of Mortalitie*. Volumes of all sorts and sizes, rich, poor, infants, children, youth, men, old men daily die; I see there is more required to make a good Scholar, than onely the having of many Books: *Lord*, be thou my *Schoolmaster*, and teach me to number my daies, that I may applie my heart unto wisdom.

IIII.

Strange and True.

Rev.
19.7.

I Read in the **II** *Revelation* of a Beast, one of whose *Heads was as it were wounded to Death*. I expected in the next Verse, that the Beast should die, as the most probable consequence, considering:

1. It was not a scratch, but a wound.

2. Not a wound in a fleshly part, or out-limbs of the Body, but in the very Head, the Throne of Reason.

3. No light wound, but in outward Apparition, (having no other Probe but *S^t Johns Eyes* to search it) it seemed deadly. But

But mark what immediately follows, *and his deadly wound was healed.* Who would have suspected this inference from these premises. But is not this the lively Emblem of my natural corruption? Sometimes, I conceive that by Gods Grace I have conquered and killed, subdued and slain, maim'd and mortified the *deeds of the flesh*: never more shall I be molested or buffeted, with such a bosom sin: when, alas! by the next return, the news is, it is *revived*, and *recovered*. Thus *Tenches*, though grievously gashed, presently plaister themselves whole by that slimy and unctious humour they have in them; and thus the inherent Balsam of Badness quickly cures my corruption, not a scar to be seen. I perceive I shall never finally kill it, till first I be dead my self.

V.

Blushing to be blushed for.

A Person of great *Qualitie* was pleased to lodge a night in my *House*. I durst not invite him to my *Familie-Prayer*, and therefore for
that

that time omitted it: thereby making a breach in a good custom, and giving Sathan advantage to assault it. Yea, the loosening of such a Link, might have endangered the scattering of the Chain.

Bold Bashfulness, which durst offend God, whilst it did fear Man. Especially considering, that though my Guest was never so high, yet by the Laws of Hospitality, I was above him, whilst he was under my Roof. Hereafter whosoever cometh within the Doors, shall be requested to come within the Discipline of my House; If accepting my homely Diet, he will not refuse my home devotion; and sitting at my Table, will be intreated to kneel down by it.

VI.

Alas for Laziness.

SHamefull my sloath, that have deferred my Night-Prayer, till I am in bed. This lying along is an improper posture for Piety. Indged there is no contrivance of our body, but some good man in Scripture hath handled it with Prayer. The Pu-
blicas

blican standing, Job || sitting, Heze- || Job 13
kiah, lying on his bed, || Eliab with || 1 King
his face between his legs. But of all 28.42.
gestures give me St Pauls, || For this || Eph.
cause I bow my knees to the Father of 3.11.
my Lord Jesus Christ. Knees when
they may, then they must be bend-
ed.

I have read a Copy of a Grant of
Libertie, from Queen Marie to Henrie
Ratcliff Earl of Suffex, giving him
|| leave to wear a Night-Cap or Coif in
her Majesties presence, counted a great
favour because of his infirmity. I
know in case of necessity, God would
graciously accept my devotion, bound
down in a sick dressing; but now
whilest I am in perfect health, it is in-
excusable. Christ commanded some
to take up their bed, in token of their
full recovery; My laziness may sus-
pect, least thus my bed taking me up,
prove a preface of my ensuing sick-
ness. But may God pardon my
Idleness this once, I will not again
offend in the same kinde by his grace
hereafter.

Wer-
vers Sun-
Mon. P.
638:

Root, Branch, and Fruit.

A Poor man of Sevil in Spain, having a fair and fruitfull Pear-tree, one of the Fathers of the Inquisition desired (such Tyrants Requests are Commands) some of the fruit thereof. The poor man, not out of gladness to gratifie, but fear to offend, as if it were a sin for him to have better fruit, than his betters, (suspecting on his deniall the Tree might be made his own Rod, if not his Gallows) plucked up Tree, roots and all, and gave it unto him.

I Mark. 8.3. Allured with love to God, and advised by mine own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him with || fruits, meet for repentance. Yea, let him take all, soul and bodie, powers, and parts, faculties, and members of both, & offer a sacrifice unto himself. Good reason, for indeed the Tree was his, before it was mine, and I give him of his own.

Besides it was doubtfull, whether the poor mans material Tree, being removed

MEDITATIONS.

moved, would grow again. Some Plants, transplanted (especially when old) become sullen, and do not enjoy themselves, in a soil wherewith they were unacquainted. But sure I am, when I have given my self to God, the moving of my soul shall be the mending of it, he will so dress *אמר* and *אבאר* Job. 13-4 so prune and purge me, that I shall bring forth most fruit in my Age.

VIII.

God speed the Plough.

I Saw in seeds-time an Husband-man at Plough, in a very raining day, asking him the reason, why he would not rather leave off, than labour in such foul weather, his answer was returned me in their Country Rythm:

Sow Beans in the Mud,

And they'l come up like a wood.

This could not but minde me of Psal. 126
David's expression, They that sow in 316.
tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

These

THE PERSONAL
These last five years, have been a
wet and woefull Seeds-time to me,
and many of my afflicted Brethren.
Little hope have we, as yet, to
come again to our own *homes*; and in
a literal sense, now to *bring our*
sheaves, which we see others daily to
carry away, on their shoulders. But
if we shall not share in the *former*, or
latter harvest here on Earth, the third
and last in *Heaven*, we hope undoubt-
edly to receive.

I X.

Cras, Cras.

^o Exod.
8. 1.

Great was the Abundance and
boldness of the Frogs in * *E-*
gypt, which went up and came into
their *lod-chambers*, and *beds*, and
kneading-troughs, and very *Queens*.
Strange that those *Fen-dwellers*
should approach the fiery *Region*;
But stranger, that *Pharaoh* should be
so backward to have them removed,
and being demanded of *Moses* when
he would have them sent away, an-
swered, to * *Moray*. He could be
content with their company one
night, at bed and at board, loth, be-
like,

^o Exod.
8. 12.

like, to acknowledge either Gods Justice in sending, or power in remanding them, but still hoping that they casually came, and might casually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my self. What are my sins but so many *Toads*, spitting of venome and spawning of Poyson; croaking in my judgement, creeping into my will, and crawling into my affections. This I see, and suffer, and say with *Pharaoh*, to *Mor-ror*, to morrow I will amend. Thus as the *Hebrew Tongue*, hath no proper *Present-tense*, but two *Future-tenses*, so all the performances of my reformation, are onely in promises for the time to come. Grant, *Lord*, I may seasonably drown this *Pharaoh-like* procrastination in the Sea of repentance, least it drown me in the pit of Perdition.

X.

Green when Grey.

IN September I saw a Tree bearing *Roses*, whilst others of the same kinde, round about it, were barren; demanding the cause of the *Gardener*, why that Tree was an exception from the rule of the rest, this reason was rendered, because *that* alone being *clipt close* in *May*, was then hindered to spring and sprout, and therefore took this advantage by it self, to bud in *Autumn*.

Lord, If I were curb'd and snipp'd in my *younger years* by fear of my parents, from those vicious excrescencies, to which that age was subject, give me to have a *godly jealousie* over my heart, suspecting an *Autumn-Spring*, least corrupt nature, (which without thy *restraining grace* will have a *Vent*) break forth in my reduced years into youthfull vanity.

XI.

Miserere.

Here goes a Tradition of Ovid, that famous Poet (receiving some countenance from his own confession *) that when his Father was about to beat him, for following the pleasant, but profitless study of Poetry, he under correction promised his Father, never to make a Verse, and made a Verse in his very Promise. Probably the same in sense, but certainly more elegant for composure, than this Verse which common credulity hath taken up.

*Di. vi.
Sibut
lib. 3.
Eleg. 10.

Parce precor, Genitor, Posthac non versificabo.

*Father on me pity take
Verses I no more will make.*

When I so solemnly promise my Heavenly Father to sin no more, I sin in my very promise, my weak prayers made to procure my pardon, increase my guiltiness, O the dulness and deadness of my heart therein! I say my prayers as the || Jews eat the *Passé.*

|| Exodus
12:15

Passé-over in haste. And whereas in bodily Actions motion is the cause of heat; clean contrary, the more speed I make in my Prayers, the colder I am in my Devotion.

XII.

Monarchie and Mercie.

IN reading the *Roman*, (whilest under *Consuls*) and *Belgick Historie* of the *United Provinces*, I remember not any capital offender being condemned, ever forgiven, but alwayes after Sentence, follows Execution. It seems that the very constitution of a multitude is not so inclinable to save, as to destroy. Such Rulers in *Aristocracies* or *Popular States*, cannot so properly be called G O D S, because, though having the great Attributes of a Deitie, Power, and Justice, they want (or will not use) the most god-like property of GODS *elementar* to forgive.

May I die in that Government, under which I was born, where a Monarch doth command. Kings where they see cause, have graciously granted *Pardons*; to men appointed to death;

death; herein the lively Image of GOD, to whom belongs mercy and forgiveness. And, although I will endeavour so to behave my self, as not to need my Sovereigns favour in this kinde, yet because none can warrant his Innocency in all things, it is comfortable living in such a Common-wealth, where Pardons heretofore on occasion have been, and hereafter may be procured.

Daniel
99.

XIII.

what helps not hurts.

A Vain thought arose in my heart, instantly my corruption retains it self to be the Advocate for it, pleading that the worst that could be said against it, was this, that it was a vain thought.

And is not this the best that can be said for it? Remember O my soul, the Fig-tree was charged, not with bearing noxious, but no fruit. Yea, the barren Fig-tree bese the fruit of Annoyance, Cut it down, why lumbereth it the ground? vain thoughts do this ill in my heart that they do no good.

Luke
13:7

Besides the Fig-tree pester'd but one

one part of the *Garden*, good *Grapes* might grow, at the same time, in other places of the *Vine-yard*. But seeing my soul is so intent on its object, that it cannot attend two things at once, one Tree for the time being is all my *Vine-yard*. A vain thought engrosseth all the ground of my heart, till that be rooted out, no good meditation can grow with it or by it.

XIV.

Alwaies seen, never minded.

IN the most healthfull times, two hundred and upwards, was the constant weekly tribute payed to mortality in *London*. A large Bill but it must be discharged. Can one City spend according to this weekly rate, and not be Bankrupt of People? At least wise must not my shot be called for, to make up the reckoning?

*A Plague
gatchi
lives in
Thebes.*

When onely seven young men, and those chosen, || by Lot, were but yearly taken out of *Athens*, to be devoured by the Monster *Minotaur*, the whole City was in a constant fright, children for themselves, and parents for their children. Yea, their escapin

ing of the first, was but an Introduction to the next years Lottery.

Were the Dwellers and Lodgers in London weekly to cast Lots, who should make up this two hundred, how would every one be affrighted? Now none regard it. My security concludes the aforesaid number, will amount of Infants and old folk. Few men of middle age and amongst them, surely not my self. But oh! Is not this putting the evil day farr from me, the ready way to bring it the nearest to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned seriously to provide, least that Deaths Price, prove my *Blank*.

XV.

Not whence, but whether.

Finding a bad thought in my heart, I disputed in my self the cause thereof, whether it proceeded from the Devil, or mine own corruption, examining it by those *Signes*, Divines in this case recommended.

I. Whether it came in incoherently,

B

rently, or by dependance on some object presented to my senses.

2. Whether the thought was at full age at the first instant, or infant-like, grew greater by degrees.

3. Whether out or in the Road of my natural inclination.

But hath not this Inquiry, more of Curiosity than Religion? Hereafter *derive not the Pedigree*, but make the *Mittimus* of such *Malefactours*. Suppose a Confederacy betwixt Thieves without, and false Servants within, to assault and wound the Master of a Family: thus wounded, would he discuss, from which of them his hurts proceeded? No surely, but speedily send for a *Surgeon*, before he bleed to death. I will no more put it to the *Question*, whence my bad thoughts come, but whither I shall send them, least this curious *Controversie* insensibly betray me into a consent unto them.

XVI.

Storm, steer on.

THe *Mariners* sailing with *St Paul*, bare up bravely against the Tempest, whilest either Art or Industry could befriend them. Finding both to fail, and that they could not any longer *bear up into the winde*, they ^{II ABB 26, 15} even let their Ship drive. I have indeavoured in these distemperate Times, to hold up *my spirits*, and to steer them steaddily. An happy Peace here, was the Port whereat I desired to arrive. Now, alas, the *Storm* grows too sturdy for the *Pilot*. Hereafter all the skill I will use, is no skill at all, but even let my Ship sail whither the Windes send it.

Noahs *Ark* was bound for no other Port, but preservation for the present, (that *Ship* being all the *Harbour*) not intending to finde Land, but to float on Water. May my Soul, (though not sailing to the desired Haven) onely be kept from sinking in sorrow.

This comforts me, that the most weather-beaten Vessell cannot properly

perly be seized on for a wrack, which hath any quick Cattle remaining therein. My spirits are not as yet forfeited to Despair, having one lively spark of hope in my heart, because God is even where he was before.

XVII.

wit out-witted.

Joab chid the man, (*unknown in Scripture* by his name, well known for his wisdom,) for not killing Absalom, when he saw him hanged in the Tree, promising him for his pains, *ten shekels and a girdle.*

But the man, (having the Kings command to the contrary,) refused his proffer. Well he knew that politick States-men would have dangerous Designs fetcht out of the fire, but with other mens fingers. His Girdle promised, might in payment, prove an Halter. Yea, he added moreover, that had he kill'd Absalom, Joab himself || would have set himself against him.

1 a Sam.
18.19.

Satan daily solicits me to sin (*point-blank against Gods word,*) baiting me with profers best pleasing my corruption

ruption. If I consent, he who last tempted, first || accuseth me. The || Revel. 12.10. fawning Spannel, turns a fierce Lion and roareth out my faults in the Ears of Heaven. Grant, Lord, when Satan shall next serve me, as Joab did this nameless Israelite, I may serve him, as the nameless Israelite did Joab, flatly refusing his deceitfull Tenders.

XVIII.]

Hereafter.

DAVID fasted and praied for his sick Son, that his life might be prolonged. But when he was dead, this consideration comforted him. I shall || go to him, But he shall not return || 2 Sam. 12.23. to me.

Peace did long lie languishing in this Land. No small contentment that to my poot power, I have praied and preached for the preservation thereof. Seeing since it is departed this supports my Soul, having little hope that Peace here should return to me, I have some assurance that I shall go to Peace hereafter.

XIX.

Bad at best.

LORD, how come *wicked thoughts* to perplex me in my *Prayers*, when I desire and endeavour onely to attend thy *Service*? Now I perceive the cause thereof, at other times I have willingly *entertained* them, and now they *entertain* themselves against my will. I acknowledge thy Justice, that what formerly I have invited, now I cannot expell. Give me hereafter always to bolt out such ill *Guests*. The best way to be rid of such *bad thoughts* in my *Prayers*, is, not to receive them out of my *Prayers*.

XV.

Compendium dispendium.

Pope Boniface the ninth, at the end of each *hundred years*, appointed a *Jubilee* at Rome, wherein people, bringing themselves, and Money thither had *Pardon* for their sins.

But

But *Centenarie* years returned but seldom, *Popes* were old before, and covetous when they came to their Place. Few had the happiness to fill their *Coffers* with *Jubilee-Coin*. Hereupon, || *Clement* the sixth reduced it to every three and thirtieth. *Paul* the second, and *Sixtus* the fourth to every twenty fifth year.

|| *Exam-
men. con.
Trident.
pag. 736.
Colum. 2.*

Yea, an *Agitation* is reported in the *Conclave*, to bring down *Jubilees* to fifteen, twelve, or ten years, had not some *Cardinals*, (whose policy was above their covetousness) opposed it.

I serve my *Prayers*, as they their *Jubilees*. Perchance they may extend to a *quarter* of an hour, when poured out at large. But some days I begrutch this time as too much, and omit the *Preface* of my *Prayer*, with some passages conceived less material, and run two or three *Petitions* into one, so contracting them to half a *quarter* of an Hour.

Not long after, this also seems too long, I decontract and abridge the *Abridgement* of my *Prayers*. Yea, (be it confessed to my shame and sorrow, that hereafter I may amend

it) too often I shrink my *Praiers* to a
minute, to a *moment*, to a *Lord have*
mercies upon me.



SCRI-



SCRIPTURE OBSERVATIONS.

I.

Praier may Preach.



Ather, I thank thee (said our || Saviour, being || John 11.41. ready to raise Lazarus,) that thou hast heard me. And I know that thou hearest me alwaies, but because of the People that stand by, I said it, that they may believe that thou hast sent me. It is lawfull for Ministers in their publick Prayers to insert Passages for the Edifying of their Auditours, at the same time petitioning God and informing their Hearers. For our Saviour glancing his Eyes at the Peoples Instruction, did no whit hinder the stedfastness of his looks, lifted up to his Father.

B 4

When

When before Sermon I pray for my sovereign and Master, KING of Great Britain, France, and Ireland, Defender of the Faith, in all Causes, and over all Persons, &c. Some (who omit it themselves) may censure it in me for superfluous: But never more need to teach men the Kings Title, and their own Duty, that the simple may be informed, the forgetfull remembered thereof, and that the affectedly Ignorant, who will not take Advice, may have all Excuse taken from them. Wherefore in pouring forth my Prayers to God, well may I therein sprinkle some by-drops for the Instruction of the People.

II.

The Vicious Mean.

Zophar, the Naamathite, mentioneth a sort of men, in whose mouths wickedness is sweet, || They hide it under their tongues, they spare it, and forsake it not, but keep it still in their mouths. This furnisheth me with a Tripartite division of men in the World.

1 Job
32.12.

The

The first and best are those, who spit sin out, loathing it in their Judgements, and leaving it in their practise.

The second sort, notoriously wicked, who swallow sin down, actually, and openly committing it.

The third, endeavouring an *expedient* betwixt Heaven and Hell, neither do nor deny their Lusts; neither spitting them out, nor swallowing them down, but *rolling them under their tongues*, epicurizing thereon, in their filthy fancies, and obscene speculations.

If God at the last day of Judgement hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for these third sort of men. But both these latter kindes of sinners shall be confounded together. The rather because a sin thus rolled, becomes so soft and supple, and the Throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonness quickly turns into practical uncleanness.

III.

Store no Sore.

Job
1.3.

JOb had a custom to offer burnt-offerings according to the number of his Sons, for || he said, *It may be that my Sons in their feasting have sinned, and cursed God in their hearts.* It may be, not it must be, he was not certain, but suspected it. But now, what if his Sons had not sinned? Was Job's labour lost, and his Sacrifice of none effect? Oh no! onely their property was altered; In case his Sons were found faulty, his Sacrifices for them were *propitiatorie*, and through Christ obtained their pardon: In case they were innocent, his Offerings were *Eucharistical*, returning thanks to God: restraining grace, for keeping his Sons from such sins, which otherwise they would have committed.

I see in all doubtfull matters of Devotion, it is wisest to be on the surest side, better both lock, and bolt, and barr it, than leave the least Door of Danger open. Hast thou done what is disputable whether it be well done? Is it a *measuring cast* whether it

it be lawfull or no? So that thy conscience may seem in a manner to stand *Neuter*, Sue a *Conditional Pardon* out of the Court of Heaven, the rather because our self-love is more prone to flatter than our *godly jealousy* to suspect our selves without a cause, with such humility Heaven is well pleased. For suppose thy self over-cautions needing no forgiveness in that particular, God will interpret the pardon thou prayest for to be the praises presented unto him.

IV.

Line on Line.

Moses in Gods Name did counsel *Joshua*, Deuteronomie 31.23. *Be strong, and of a good courage, for thou shalt bring the children of Israel into the Land which I swore unto them.* God immediately did command him, *Josh. 1.6. Be strong and of a good courage; and again, Vers. 7. Onely be thou strong and very couragious; and again, Vers. 9. Have I not commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed. Lastly, the Rubenites, and Gadites heartily de-*

desired him, *vers. 28. Onely be strong, and of a good courage.*

Was *Joshua* a Dunce, or a Coward? Did his Wit or his Valour want an edge, that the same precept must so often be press'd upon him? No doubt neither, but God saw it needfull that *Joshua* should have courage of *Proof*, who was to incounter both the forward *Jew*, and the fierce *Canaanite*.

|| Isa.
28.18.

Though Metal on Metal, Colour on Colour be false Heraldry, || *Line on Line, Precept on Precept*, is true Divinity.

|| Gen.
9.24.

Be not therefore offended, O my Soul, if the same Doctrine be often delivered unto thee by different Preachers: If the same Precept (like the || *Sword in Paradise*, which *turned every way*) doth hunt and haunt thee, tracing thee which way soever thou turnest, rather conclude that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated in-
to thee.

v.

V.

O the Depth!

HAd I beheld *Sodom* in the beauty thereof, and had the *Angel* told me, that the same should be suddenly destroyed, by a merciless *Element*, I should certainly have concluded that *Sodom* should have been drown'd; lead thereunto by these Considerations.

1. It was situated in the *Plain of Jordan*, a flat, low, level Countrey.

2. It was well watered || every || Gen. 3.10.
where, and where always there is water enough, there may sometimes be too much.

3. *Jordan* had a quality in the first moneth to over-flow || all the banks.

|| Chron. 12.15.

But no drop of moisture is spilt on *Sodom*, it is burnt to Ashes. How wide are our conjectures, when they ghes at Gods judgements? How far are his ways above our apprehensions? Especially when wicked men with the *Sodomites* wander in strange sins, out of the Rode of common corruption, God meets them with strange punishments, out of the reach of

of common Conception, not coming within the compass of a rational supposition.

VI.

Self, self-hurter.

1 Gen.
3.13.

1 Chr.
21.1.

1 Chr.
21.17.

When God at the *first day of Judgement*, arraigned *Eve*, she transferred her fault on the *|| Serpent* which beguiled her. This was one of the first fruits of our depraved Nature. But ever after regenerate men in *Scripture* making the confession of their sins, (whereof many Presidents) cast all the fault on themselves alone, yea *David* when he numbered the People, though it be express'd that *|| Satan* provoked him thereunto, and though *David* probably might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himself, *|| It is that have sinned*; good reason, for *Satan* hath no impulsive power, he may strike fire, till he be weary, (if his malice can be weary) except mans corruption brings the *Tinder*, the *Match* cannot be lighted. Away then with the *Plea of Course*.
THE

THE DEVIL OVVED ME
A SHAME. Ow thee he might,
but pay thee he could not, unless
thou wer't as willing to take his Black
money, as he to tender it.

VII.

Gad, Behold a Troop cometh.

THe || *Amalakite* who brought the *Tidings* to *David* began with *Truth*, rightly reporting the overthrow of the *Israelites*, Cheaters must get some Credit, before they can coozen, and all Falshood, if not founded in some *Truth*, would not be fixed in any *Belief*. || = Sam^l 10.

But proceeding he told six *Lies* successively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded *who* he was.
4. That he return'd his *Answer*.
5. That *Saul* commanded him to *kill* him.
6. That he *kill'd* him accordingly.

A wilfull *Falshood* told, is a *Cripple* not able to stand by it self, without some

some to support it, it is easie to tell a *Lie*, hard to tell *but a Lie*.

Lord, If I be so unhappy to relate a *Falshood*; give me to recall it or repent of it. It is said of the *Pismires*, that to prevent the *Groxing* (and so the corrupting) of that Corn which they hoord up, for their *winter* provision, they bite off both the ends thereof, wherein the generating Power of the *Grain* doth consist. When I have committed a sin, O let me so order it, that I may destroy the *Procreation* thereof, and I, by a true sorrow, condemn it to a blessed *barrenness*.

VIII.

Out Means, in Miracles.

WHen the *Angel* brought Saint Peter out of Prison, the *Iron Gate* opened of its own accord. But coming to the *House* of Marie the *Mother* of John, Mark, he was feign to stand before the *Door*, and knock. When *Iron* gave Obedience, how can *wood* make Opposition?

The Answer easie. There was no man to open the *Iron Gate*, but a *Portress*

Portress was provided of *Course* to unlock the *Door*, God would not therefore shew his *Finger*, where mens hands were appointed to do the work. Heaven will not *super-institute* a *Miracle*, where ordinary means were formerly in peaceable possession. But if they either *depart* or *re-sign* (ingenuously confessing their insufficiency) there miracles succeed in their vacancy.

Lord, if onely *wooden obstacles* (such as can be removed by might of man) hindered our hopes of *Peace*, the Arm of flesh might relieve us. But, alas, they are *Iron Obstructions*, as come not within human power or policy to take away. No proud flesh shall therefore presumptuously pretend to any part of the praise; but ascribe it solely to thy self, if now thou shouldest be pleased after seven years hard Apprentiship in Civil Wars, miraculously to burn our *Indentures*, and restore us to our former Liberty.

IX.

Militarie Mourning.

Some may wonder at the strange
 Sincóherence in the Words and
 Actions, 2 Sam. I. 17.

*And David lamented, with this La-
 mentation, over Saul, and over Jona-
 than his Son. Also he bad them teach
 the children of Judah the use of the
 Bowe.*

But the Connexion is excellent.
 For that is the most Souldier-like Sor-
 row, which in *middest of grief* can
 give Order, for Revenge, on such as
 have slain their Friends.

Our general Fast was first appoint-
 ed to bemoan the *Massacre* of our
 Brethren in Ireland. But it is in vain,
 to have a *Finger in the Eye*, if we have
 not also a *Sword in the other hand*;
 Such tame lamenting of lost Friends,
 is but *lost Lamentation*. We must bend
 our *Bowes* in the Camp, as our *Knees*
 in the Churches, and second our Po-
 sture of Piety with Martial Provisions.

X.

No stool of wickedness.

Sometimes I have disputed with my self, which of the two were most guilty : David *who said in haste all men are* || *Liars*, or that wicked man who || *sate and spake against his Brother*, and *slandered his own Mothers Son*. || Psalm 116. 11.
|| Psalm 50. 10.

David seems the greater offender; for Man-kind might have an *Action of Defamation* against him, yea, he might justly be *challenged* for giving all men the *Lie*. But mark, David was in *haste*, he spake it *in transitu*, when he was passing, or rather posting by, or if you please, not David, but David's *haste* rashly vented the word. Whereas the other *Sate*, a sad, solemn, serious, premeditate, deliberate posture, his malice had a full *blow* with a steady hand, at the credit of his Brother. Not to say that *SATE* carries with it the countenance of a *Judicial proceeding*, as if he made a *Session* or *Bench-business* thereof, as well condemning, as accusing unjustly.

Lord, pardon my *curserie*, and preserve

serve me from *sedentarie* sins. If in haste or heat of passion I wrong any, give me at leisure to ask thee and them forgiveness. But O let me not sit by it, studiously to plot, or project mischief to any out of *malice pre-pense*. To shed blood, in cool blood, is blood with a witness.

X I.

By Degrees.

|| Kings
16.

See by what stairs wicked || *Ahaz* did climb up to the height of profaness.

|| Verse
10.

First, he || saw an idolatrous Altar at *Damascus*. Our Eyes when gazing on sinfull Objects, are out of their *Calling* and Gods keeping.

Secondly, He liked it. There is a secret Fascination in *Superstition*, and our Souls soon bewitched, with the gawdiness of false service, from the simplicity of Gods Worship.

|| Verse
11.

Thirdly, He made the like to it. And herein || *Uriah* the Priest (Patron and Chaplain well met) was the Midwife to deliver the Mother-Altar of *Damascus* of a Babe, like unto it, at *Jerusalem*.

Fourthly,

Fourthly, *He || sacrificed on it.* ¶ Verse 13.
What else could be expected, but that when he had *tuned* this new Instrument of *Idolatrie*, he would play upon it.

Fifthly, *He commanded the || People* ¶ Verse 15.
to do the like. Not content to confine it to his personal Impiety.

Lastly, *He removed Gods Altar away.* That venerable *Altar*, by Divine appointment peaceably possessed of the place, for two hundred years and upwards, must now be violently ejected by a usurping *Upstart*.

No man can be stark naught at once. Let us stop the progress of sin in our Soul at the first Stage, for the further it goes, the faster it will increase.

XII.

The best Bed-maker.

WHen a good man is ill at ease, God promiseth to make *all his || Bed in his sickness.* Pillow, Bolster, Head, Feet, Sides, *All his Bed.* Surely that God who made him, knows so well his measure and tem-

temper, as to make his Bed to please him. Herein his Art is excellent, not fitting the Bed to the Person, but the Person to the Bed, infusing *patience* into him.

But O how shall God make my Bed, who have no Bed of mine own to make? Thou Fool, he can make thy not having a Bed, to be a Bed unto thee. When *Jacob* slept on the || Ground, who would not have had his hard Lodging, therewithall to have his heavenly *Dream*? Yea, the poor Woman in *Fersey*, || which in the Reign of *Queen Marie*, was delivered of a *Childe*, as she was to be burnt at the *Stake*, may be said to be brought to Bed in the fire. Why not? If Gods Justice threatened to cast || *Jezabel* into a Bed of fire, why might not his mercy make, the very flames a soft Bed to that his patient Martyr.

¶ Gen.
28.12.

¶ For
Martyr.
9. Vol.

¶ Rev.
2.12.

XIII.

when begun, ended.

THe Scripture giveth us a very short account of some Battails, as if they were fights without fights, and the Armies parted as soon as met,

met, as Gen. 14. 10. I Sam. 31. 1.
2 Chron. 25. 22.

Some will say, the Spirit gives in
onely the *sum of the success*, without
any particular passages in atchieving
it: But there is more in it, that so
little is said of the fight. For some-
time the *Question of the Victorie*, is
not disputed at all, but the bare pro-
pounding decides it. The Stand of
Pikes, oftimes no Stand, and the Foot-
men so fitly called, *as making more use*
of their feet, than their hands. And
when God sends a *quallm of fear* over
the souldiers hearts, it is not all the
skill and valour of their Command-
ers, can give them a Cordial.

Our late War hath given us some
instances hereof. Yet let not men
tax their Armies for cowardise, it be-
ing probable, that the badness of
such as staid *at home of their respective*
sides, had such influencies on those in
field, that Souldiers hearts might be
fear-broken, by the score of their sins,
who were no Souldiers.

Too late, Too late.

|| Luke
15-14.

THe elder Brother laid a || sharp and true charge against his Brother Prodigal for his Riot and Luxury. This nothing affected his Father, the mirth, meat, musick at the Feast, was notwithstanding no whit abated. Why so? because the elder Brother was the younger in this respect, and came too late. The other *had got the speed of him*, having first accused himself, (nine Verses before) and already obtained his pardon,

Satan, (to give him his due) is my Brother, and my elder by creation. Sure I am, he will be my grievous Accuser. I will endeavour to prevent him, first by condemning myself to God my Father. So shall I have an *Act of Indemnitie* before he can enter his *Action* against me.

XV.

Lawfull stealth.

I Finde two (Husband and Wife) both stealing, and but one of them guilty of Felony, *And Rachel* || *had* || Gen. 31.19. *stoln the Images that were her Fathers, and Jacob stole away, unawares to Laban the Syrian.* In the former a complication of Theft, Lying, Sacrilege, and Idolatry; In the later no sin at all. For what our conscience tels us is lawfull, and our discretion, dangerous, it is both conscience and discretion to do it, with all possible secrecy. It was as-lawfull for *Jacob* in that case privately to steal away, as it is for that man, who findes the *Sun-shine* too hot for him, to walk in the *shade*.

God keep us from the guilt of *Rachels* stealth. But for *Jacobs* stealing away? one may confess the *Fact*, but deny the fault therein. Some are said to have gotten *their life for a prey* if any, in that sense, *have preyed on*, (or if you will) *plundered their own Libertie*, stealing away from the place, where they conceived themselves in

C 2

danger

danger, none can justly condemn them.

XVI.

Text improved.

Numb.
22. 30.

I Heard a Preacher take for his Text, *Am not I thine Ass, || upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so unto thee !* I wondered what he would make thereof, fearing he would sterve his *Auditours* for want of matter. But hence he observed.

1. The silliest and simplest, being wronged, may justly speak in their own defence.

2. Worst men, have a good title to to their own goods. Balaam a Sorcerer, yet the Ass confesseth twice he was his.

3. They who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.

4. When the Creatures formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and Air pestilential) man ought to
rest less

reflect on his own sin, as the sole cause thereof.

How fruitfull are the seeming Barren places of Scripture. Bad Plowmen, which make Balks of such ground. Wheresoever the surface of Gods word doth not laugh and sing with Corn, there the heart thereof within is merry with Mines, affording, where not plain matter, hidden Mysteries.

XVII.

The Royal bearing.

GOD is said to have brought the Israelites out of Egypt on || Eagles wings. Now Eagles, when, || Exod. 19.4. removing their Young-ones, have a different posture from other Fowl proper to themselves, (fit it is that there should be a Distinction betwixt Sovereign and Subjects) carrying their Prey in their Talons, but young-ones on their backs, so interposing their whole bodies betwixt them and harm. The old Eagles bodie is the young Eagles shield, and must be shot through, before her young ones can be hurt.

|| Col.
3.3.

Thus God in saving the *Jews*, put himself betwixt them and danger. Surely God so *loving* under the Law, is no less *gracious* in the Gospel: Our Souls are better secured, not onely above his wings, but in his body; *Your life is hid || with Christ in God.* No fear then of harm, God first must be pierced, before we can be prejudiced.

XVIII.

None to him.

Math.
3.13.

|| Luke
12.30.

IT is said of our Saviour, his *Fan* is in his hand, How well it fits him, and he it? Could *Satans* clutches snatch the *Fan*, what work would he make? He would *Fan*, as he doth || *winnow*, in a tempest, yea, in a *whirl-winde*, and blow the best away. Had *Man* the *Fan* in his hand, especially in these distracted times, out goes for *Chaff*, all opposite to the opinions of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

There is a kinde of *Darnel*, called *Lolium Murium*, because so counter-

terfeiting *Corn*, that even the Mice themselves (experience should make them good *tasters*,) are sometimes deceived therewith. *Hypocrites* in like manner so act holiness, that they pass for Saints before men, whose censures often *barn* up the *Chaff*, and *burn* up the *Grain*.

Well then ! Christ for my share. Good luck have he with his honour. The *Fan* is in so good a hand, it cannot be mended. Onely his hand who knows *hearts*, is proper for that employment.

XX.

Humilitie.

IT is a strange passage, *Rev. 7. 13.*
14. And one of the Elders answered saying unto me, what are these who are arraied in white Robes, and whence came they ? And I said unto him, Sir, thou knowest. And he said unto me, These are they who have come out of great tribulation, &c.

How comes the Elder, when asking a *Question*, to be said to answer ? On good reason : for his *Quere* in effect, was a Resolution. He ask'd *S^t John*,

not because he thought he could, but knew he could not answer. That *Johns* ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *Commands* are *Grants*. When he enjoyns us, *Repent, Believe*, it is onely to draw from us a free acknowledgement of our impotency to perform his commands. This *confession* being made by us, what he enjoyns, he will inable us to do. Mans owning his weakness, is the onely *Stock* for God, thereon to graft the grace of his assistance.

MEDI.



MEDITATIONS

On the T I M E S.

I.

Name-General.



Heber had a Son born in
the daies when the
|| Earth was divided. || Gen.
Conceive we it just ^{10.25.}
after the *Confusion of*
tongues, when Man-

kinde was parcelled out into several Colonies. Wherefore Heber to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Peleg*, which in the Hebrew Tongue signifieth *Partition*, or *Division*.

We live in a Land and Age of Dis-
fention: Counties, Cities, Towns, Vil-
lages, Families, all divided in opi-
nions, in affections. Each man al-

most divided from himself with fears and distractions Of all the children, born in *England* within this last five years, and brought to the Font, (or if that displease, to the Bason) to be baptized, every Male may be called *Peleg*, and Female, *Palgah* in the sad Memorial of the time of their Nativity.

II.

wofull wealth.

BArbarous is the *Custom* of some *English* people on the *Sea-side*, to prey on the Goods of poor ship-wrack'd *Merchants*. But more devilish is their Design, who make false fires, to un-direct Sea-men in a Tempest, that thereby from the right *Road*, they may be mis-led into danger and destruction.

England hath been tols'd with a *Hirricano* of a Civil War. Some men are said to have gotten great wealth thereby. But it is an ill leap when men grow rich *per saltum*, taking their *rise* from the misery of a Land, to which their own sins have contributed their share. Those are far worse, (and may not such be found?)
who

who by cunning insinuations, and false glossings, have in these dangerous days, trained and betrayed simple men into mischief.

Can their Pelf prosper, not got by valour and industry, but deceit? surely it cannot be wholesom, when every morsel of their meat, is *Mummie*, (good Physick, but bad Food) made of the Corps of mens Estates. Nor will it prove happy, it being to be feared, that such who have been enriched with other mens ruines, will be ruined by their own riches. The Childe of ten years, is old enough to remember the beginning of such mens Wealth, and the man of three-score and ten is young enough to see the ending thereof.

III.

A new Plot,

VWhen Herod had beheaded *John the Baptist*, some might expect that his Disciples would have done some great matter, in revenge of their masters death. But see how they behave themselves. *And his Disciples came and took up the*

Meditations on

he Bodie and buried it, and went and told *Jesus*. And was this all? And what was all this? Alas, poor men! It was some solace to their sorrowfull Souls, that they might lament their loss to a fast Friend, who though for the present unable to help, was willing to pity them.

Hast thou thy *Bodie unjustly imprisoned*, or thy *Goods violently detained*, or thy *Credit causlessly defamed*? I have a design whereby thou shalt revenge thy self, even go and tell *J E S U S*. Make to him a plain and true report of the manner and measure of thy sufferings: Especially there being a great difference betwixt *J E S U S*, then clouded in the *Flesh*, and *J E S U S* now shining in *Glorie*, having now as much pity, and more power to redress thy Grievances. I know it is counted but a cowardly Trick, for Boys, when beaten but by their Equals, to cry that they'l tell their *Father*. But during their present necessity, it is both the best wisdom and valour, even to complain to thy *Father in Heaven*, who will take thy case into his serious consideration.

IV.

Providence.

MArvellous is Gods goodness, in preserving the young *Ostridges*. For the old one, *leaveth her || Eggs in* || Job 39.14. *the earth, and warmeth them in the Dust, forgetting that the foot may crush them, or that the wilde beast may break them.* But Divine Providence so disposeth it, that the bare Nest hatcheth the Eggs, and the warmth of the sandy Ground discloseth them.

Many Parents (which otherwise would have been loving *Pelicans*) are by these unnatural Wars, forced to be *Ostridges* to their own Children, leaving them to the narrow mercy of the wide World. I am confident that these *Orphans* (so may I call them, whilest their Parents are alive) shall be comfortably provided for. When worthy Master *Samuel Hern*, famous for his living, preaching, and writing, lay on his death-bed, (rich onely in *goodness* and *Children*) his Wife made much womanish lamentation, what should hereafter become of her little ones, *Peace* (*Sweet-heart* said he)

|| Psal.
147.9.

he) that God who feedeth the || Ravens,
will not sterue the Herms. A Speech
censured as lightly by some, observed
by others as propheticall, as indeed it
came to pass that they were well di-
sposed of. Despair not therefore, O
thou Parent, of Gods blessing for ha-
ving many of his blessings, a nume-
rous off-spring. But depend on his
providence for their *maintenance*: finde
thou but *faith to believe it*, he will
finde *means to effect it*.

V.

|| Prov.
25.22.

Coles || for Faggots.

|| For
M. log. 3.
Vol. 7.
422.

IN the days of King *Edward the*
Sixth, when *Bonner* was kept in Pri-
son, reverend *Ridley*, having his Bi-
shoprick of *London*, would never go
to *Dinner* at *Fulham*, without the
company of *Bonnors* || Mother and
Sister; The former always sitting in
a Chair at the upper end of the Ta-
ble, these *Guests*, were as constant as
Bread and Salt at the *Board*, no meal
could be made without them.

O the meekness, & mildness of such
men as must make Martyrs! Active
charity always goes along with pas-
sive obedience. How

How many Ministers Wives and Children, now adays are oured of house and home ready to be sterved, How few are invited to their Tables, who hold the Sequestrations of their Husbands or Fathers benefices? Yea, many of them are so far from being bountifull, that they are not just, denying or detaining from those poor Souls that pittance, which the *Parliament* hath allotted for their maintenance.

VI.

Fugitives overtaken.

THe City of *Geneva* is seated in the Marches of several Dominions, *France, Savoy, Switzerland*; Now it is a *Fundamental Law* in that Signiory, to give free access to all Offenders, yet so, as to punish their offence, according to the custom of that place wherein the fault was committed. This necessary severity doth sweep their *State* from being the Sink of sinners, the *Rendezvous* of Rogues, and *Head-quarters* of all *Malefactors*, which otherwise would fly thither in hope of Indempnity. Here-
in

in I highly approve the *Discipline of Geneva*.

¶ 1 Sam.
25.20.

If we should live to see *Churches* of several *Governments* permitted in *England*, it is more than probable, that many *Offenders*, not out of conscience, but to escape *Censures* would fly from one *Congregation* to another. What || *Nabal* said sullenly and spitefully, one may sadly foresee, and foresay of this Land, *Many Servants now adaies will break every man from his Master*, many guilty persons abandoning that *Discipline*, under which they were bred and brought up, will shift and shelter themselves under some new *Modell* of *Government*. Well were it then, if every man, before he be admitted a Member of a new *Congregation*, do therein first, make satisfaction for such scandalous sins, whereof he stands justly charged in that Church, which he deserted. This would conduce to the advancing of *Virtue*, and the re-trenching of *notorious licentiousness*.

VII.

Both and neither.

A City was built in Germanie upon the River *weser*, by *Charles* the Emperour, and *Vuidelkind*, First Christian Duke of Saxonie; and because both contributed to the Structure thereof, it was called || MINE THINE, ¶ *Munst.*
Cosmog.
l. 3.
c. 450. (at this day by corrupt pronuunciation, *Mindin*) to shew the joint interest both had in the place.

Send Lord, in thy due time, such a Peace in this Land, as Prince and People may share therein; that the sovereign might have what he justly calls mine, his lawfull Prerogative; and leave to the Subjects their Proprietic. Such may be truly termed an Accommodation, which is, *ad commodum utriusque*; for the benefit of both parties concerned therein.

VIII.

Fed with fasting.

THe Salmon may pass for the Riddle of the River. The oldest fisher-

fisher-man never as yet met with any meat in the maw thereof, thereby to advantage his conjecture on that *Bill of Fare* that fish feedeth. It eats not flies with the *Pearch*, nor swallows Worms, with the *Roach*, nor sucks dew with *Oysters*, nor devoureth his fellow-fishes with the *Pike*, what hath it in the water, but the water? yet *Salmons* grow great, and very fat in their seasons.

How do many (Exiles in their own countrey) subsist now adays of nothing, and wandering in a Wilderness of want (except they have *Manna* miraculously from Heaven) they have no meat on earth from their own means. At what *Ordinarie*, or rather *Extraordinarie* do they Diet? that for all this, have chearfull faces, light hearts, and merry countenances? Surely some secret comforts supports their Souls. Such never desire but to make one *Meal* all the dayes of their lives, on the *Continual feast of a good conscience*. The fattest *Capons* yield but sad *Merrie-thoughts* to the *greedie glutton*, in comparison of those delightfull Dainties, which this *Dish* daily affords such, as feed upon it.

Prov.
13.15.

I X.

Bare in fat Pasture.

FOrrests have informed me, that *Out-lodging Deer*, are seldom seen to be so fat as those as keep themselves within the Park. Whereof they assign this reason, that those *Straglers* (though they have more ground to range over, more Grass and Grain to take their repast upon, yet they) are in constant fear, as if conscious that they are *Trespassers*, being out of the *Protection*, because out of the *Pale of the Park*. This makes their *Eies* and *Ears* always to stand *Sentinels* for their *Mouthes*, least the master of the ground pursue them, for the dammage done unto him.

Are there any which unjustly possess the *Houses of others*? Surely such can never with quiet and comfort enjoy either their places, or themselves. They always listen to the least *Noise of News*, suspecting the *Right owner* should be re-estimated, whose restitution of necessity infers the others *Ejection*. Lord, grant that though my *Means* be never so small,
grant

grant they may be *my means*, not wrongfully detained from others, having a truer Title unto them.

X.

Much good do you.

*Plut.
Morals.*

ONE *Niceas* a Philosopher having his *shoes* stolen from him. *May they* (said he) *fit his feet that took them away.* A wish at the first view very harmless, but there was that in it, which poisoned his charity into a malicious revenge. For he himself had *hurl'd, or cook'd feet*, so that in effect, he wished the Thief to be lame.

Whosoever hath plundered me of my *Books and Papers*, I freely forgive him, and desire that he may fully understand and make good use thereof, wishing him more joy of them than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reservation, or latent *Sense* to my self, but from my heart do desire, that to all purposes and intents, my *Books* may be beneficial unto him. Onely requesting him, that one passage in his
(lately

, notably my) Bible [namely, Eph. 4. 28.]
 rs, may be taken into his serious confi-
 ration.

XI.

The use of the Alphabet.

Here was not long since a de-
 vout, but ignorant *Papist* dwel-
 ling in *Spain*. He perceived a neces-
 sity of his own private Prayers to
 God, besides the *Pater-noster*, *Ave*
Maries, &c. used of course in the
Romish Church. But so simple was
 he, that how to pray he knew not.
 Every morning humbly bend-
 ing his knees, and lifting up his eyes,
 and hands to Heaven, he would deli-
 verately repeat the Alphabet. And
 now (saith he) O good God, put these
 Letters together to spell Syllables, to spell
 words, to make such sense, as may be
 most to thy glorie, and my good.

In these distracted Times, I know
 what generals to pray for. Gods glo-
 ry, Truth and Peace, his Majesties
 Honour, Priviledges of Parliament,
 Liberty of Subjects, &c. But when I
 descend to particulars, when, how, by
 whom I should desire these things to
 be

be effected, I may fall to that poor
pious mans, A, B, C, D, E, &c.

XII.

The good effect of a bad Cause.

¶ Numb.
5. 18.

GOd in the *Levitical Law*, gave
Reward, to the *woman* causlessly
suspected of her *Jealous Husband*,
that the *bitter water*, which she was to
drink in the *Priests* presence, should
not onely do her no harm, but also
procure her Children, || if barren be-
fore; that water (*drunk by her* to
quench the fire of her Husbands jealou-
sie,) proved like the *Spaw* unto her,
so famous for causing fruitfulness.
Thus her *Innocencie*, was not onely
cleared, but crowned.

¶ Nat.
hist. l. 19
c. 2.

His gracious *Majestie* hath been su-
spected to be *Popishly* inclined. A su-
spition like those *Mush-rooms*, which
Plinie || recounts among the *Miracles*
in Nature, because growing *without*
a Root. Well, he hath passed his pur-
gation, a better *Mornings Draught*
hath he taken down for many years
together.

See the operation thereof; his
constancie in the *Protestant Religion*,
hath

poor hath not onely been assured to such,
who unjustly were *Jealous* of him,
but also by Gods blessing, he daily
grows greater in mens hearts, preg-
nant with the love and affection of
his Subjects.

XIII.

The child-man.

John Gerson the pious and learned
Chancellour of *Paris*, beholding
and bemoaning the general corrupti-
on of his Age, in Doctrine and Man-
ners, was wont to get a || *Quire* of
little Children about him, and to in-
treat them to pray to God in his be-
half. Supposing their Prayers, least
defiled with sin, and most acceptable
to Heaven.

|| In his
life *juxta*
serm.

Men now adays are so infected
with malice, that little Children are
the best *Chaplains* to pray for their
Parents. But O, where shall such be
found, not resenting of the faults and
factions of their Fathers? *Gersons*
Plot will not take effect. I will try
another way.

I will make my address to the Ho-
ly *Childe Jesus*, so is he stiled || even
when

|| Acts
4. 37.

when glorified in *Heaven*; not because he is still under *Age* (like *Po-pish Pictures*, placing him in his *Mothers* arms, and keeping him in his constant infancy) but because with the strength and perfection of a man, he hath the Innocence, and humility of a *Childe*, *Him* onely will I imploy to intercede for me.

XIV.

worse before better.

|| Joh.
11.6.

STrange was the behaviour of our *Saviour* towards his beloved *Lazarus*, || informed by a Messenger of his sickness, *he abode two daies still in the place where he was*. Why so slow? bad sending him on a dying mans Errands. But the cause was, because *Lazarus* was not bad enotigh for *Christ* to cure, intending not to recover him from his sickness, but to revive him from *Death*, to make the glory of the Miracle greater.

England doth lie desperately sick, of a violent Disease in the *Bowels* thereof. Many Messengers we dispatch (monethly Fasts, weekly Sermons, daily Prayers) to inform God

of

of our sad condition. He still stays in the same place, yea, which is worse, seems to go backward, for every day less likelihood, less hope of help. May not this be the reason, that our *Land* must yet be reduced to more extremity, that God may have the higher honour of our Deliverance?

XV.

All sin, all suffer.

THe Mariners that guided the ship in the Tempest, *Acts* 27.32. had a design for their own safety with the ruine of the rest; intending (under pretence of casting out an Anchor) to escape in a *Boat* by themselves. But the Souldiers prevented their purpose, and cut off the cord of the *Boat*, and let it fall into the Sea. One and all: all sink, or all save. Here in their *Martial Law* did a piece of exemplary Justice.

Do any intend willingly (without special cause) to leave the *Land*, so to avoid that misery which their sins with others, have drawn upon it; might I advise them, better mourn in, than move out of sad *Sion*. Hang out

D

the

1 Josh. 2. the || *Scarlet Lace* at the the *Casement*, (*Eyes made red with sorrow for sin*) but slide not down out of the *Window* without better warrant. But if they be disposed to depart and leave their *native Soil*, let them take heed theit *Flie-boat* meets not with such *Souldiers* as will send them back, with shame and sorrow into the ship again.

XVI.

eat worthly.

1 Sam. 14-14. 3 *Saul* being in full pursuit of the *Slaying Philistines*, made a Law, That no *Israelite* should eat untill evening. But it was the judgement of *Jonathan*, that the Army, if permitted to eat, had done greater execution on their *Enemies*. For time so lost, was gained, being laid out in the necessary *refection* of their bodies.

Ver. 31. Yea, mark the issue of their long fasting. The people at night coming with ravenous appetites, did eat the *flesh with the bloud*, the provoking of *Gods anger*.

Many *English* people having conquered some *fleshly lusts*, which fight against

against their souls, were still chasing them, in hope finally to subdue them. Was it a pious, or politick Design, to forbid such the receiving of the Sacrament, their spiritual Food?

I will not positively conclude, that such, if suffered to strengthen themselves with that heavenly repast, had thereby been inabled more effectually to cut down their corruptions. Onely two things I will desire.

First, that such *Jonathans*, who by breaking this custom have found benefit to themselves, may not be condemned by others. Secondly, I shall pray that two hungry years make not the third a *glutton*. That *Communicants*, two twelve-moneths together forbidden the *Lords Supper*, come not (when admitted thereunto) with better stomach than heart, more greediness than Preparation.

XVII.

Devotions Duplicat.

WHEN the Jewish Sabbath in the Primitive times, was newly changed into the Christians Lords day, many devout people

twisted both together in their observation, abstaining from servile works, and keeping both Saturday and Sunday, wholly for holy Imploiments.

During these *Civil Wars*, Wednesday, and Friday Fasts have been appointed by different *Authorities*. What harm had it been, if they had been both generally observed.

But alas! when two *Messengers* being sent together on the same *Errand*, fall out and fight by the way, will not the work be worse done, than if none were imployed? In such a Pair of Fasts it is to be feared, that the Divisions of our *Affections*, rather would increase, than abate Gods Anger against us.

Two *Negatives* make an *Affirmative*. Days of *Humiliation* are appointed for men to deny themselves, and their sinfull *Lusts*. But do not our two Fasts more peremptorily affirm and avouch our mutual *Malice* and *Hatred*? God forgive us, we have cause enough to keep ten, but not care enough to keep one monethly Day of *Humiliation*.

XVIII.

Law to themselves.

SOME sixty years since in the *Universitie of Cambridge*, it was solemnly debated betwixt the *Heads*, to debar young *Scholars* of that *Libertie* allowed them in *Christmas*, as *inconsistent* with the discipline of *Students*. But some grave *Governours*, maintained the good use thereof, because thereby in twelve days, they may more discover the *Dispositions* of *Scholars* than in twelve moneths before. That is a vigilant virtue indeed, which would be early up at *Praiers*, and *studie*, when all *Authoritie* to *punish* lay asleep.

Vice, these late years, hath kept open house in *England*. Welcome all comers without any examination. No *Penance* for the *Adulterer*, *Stocks* for the *Drunkard*, *whip* for the *Petrie Larcener*, *Brand* for the *Felon*, *Gallows* for the *Murtherer*.

God all this time tries us, as he did
 || *Hezekiah*, that he might know all || 2^d Chr.
32.34.
 that is in our hearts. Such as now are
 chaste, sober, just, true, shew them-
 D 3 selves

selves acted with a higher *Principle* of *Pietie*, than the bare avoiding of *Punishment*.

XX.

The new Disease.

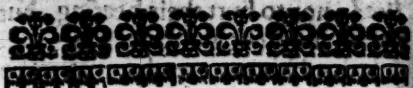
THere is a *Disease of Infants* (and an *Infant-disease*, having scarcely as yet, got a proper *Name* in *Latine*) called the *Rickets*. Wherein the *Head* waxeth too great, whilest the *Leggs*, and *lower parts* wain too little. A *woman* in the *west* hath happily healed many, by cauterizing the *Vein* behinde the *Ear*. How proper the *Remedie* for the *Maladie*, I ingage not, *Experience* oftimes, out-doing *Art*, whilest we behold the *Cure* easily effected, and the natural cause thereof, hardly assigned.

Have not many now adays the same *sickness* in their *Souls*? Their *Heads* swelling to a vast proportion, and they wonderfully inabled with *knowledge to discourse*? But, alas, how little their *Legs*, poor their *Practise*, and lazy their *walking in a godly conversation*? Shall I say, that such may be cured by searing the *Vein* in their
Head,

Head, not to hurt their hearing, but hinder the *Itching* of their Ears.

Indeed his tongue deserves to be burnt, that talks of searing the Ears of others; For *Faith cometh by hearing*. But I would have men not to hear fewer *Sermons*, but hear more in hearing fewer *Sermons*. Less *Preaching*, better heard, (*Reader*, lay the *Emphasis*, not in the word *less*, but on the word *better*) would make a wiser and stronger *Christian*, digesting the word from his *heart*, to practise it in his *Conversation*.

D 4 M E-



MEDITATIONS
On all kinde of
PRAYERS.

I.

Newly awaked.

Exod.
24.19.



Y the Levitical Law, the firstling of every clean Creature which opened the || *Matrix* was holy to God: By the Moral Analogy thereof, this first glance of mine Eyes is due to him. By the custom of this Kingdom, there accrueth to the Land-Lord a Fine and Herriot from his Tenant, taking a further Estate in his Lease. I hold from God this Clay Cottage of my Body; (an homely Tenement, but may I in some measure be assured of a better before outed of this.) Now being raised from

from last nights sleep I may seem to renew a *life*. What shall I pay to my Land-Lord? Even the best quick Creature which is to be found on my Barren *Copie-hold*, namely the *Calves of my Lips*, praising him for his protection over me. More he doth not ask, less I cannot give, yea, such is his goodness, and my weakness, that before I can give him thanks, he giveth me to be thankfull.

I I.

Familie-Prayer.

Long have I search'd the *Scriptures* to finde a positive precept injoyning, or president observing daily Prayer in a *Familie*; yet hitherto have found none proper for my purpose. Indeed I read, that there was a yearly *Sacrifice* offered at *Beth-lehem* for the family of *Jesse*; but if hence we should infer *House-hold holy duties*, others would conclude they should onely be Annual. And whereas it is said, *Pour out thine indignation on the heathen, and on the Families which have not called on thy Name*; the word taken there in a large acception, reproveth rather the want of National, than Domestical Service of God.

1 Sam. 20. 29.

D. 5.

But

1 Gen.
28.19.
Josh. 1
24.15.
1 Acts
10.3.

But let not profaneness improve it self, or censure Family-prayer for *will-worship*, as wanting a warrant in Gods Word. For where God injoyneth a general duty, as to serve and fear him, there all particular means, (whereof Prayer a principal) tending thereunto, are commanded. And surely, the pious Households of || *Abraham*, || *Joshua*, and || *Cornelius* had some holy Exercises to themselves, as broader than their personal Devotion, so narrower than the publick Service, just adequate to their own private Family.

III.

Self, without other self.

SOME loving Wife may perchance be (though not angry with) grieved at her *Husband*, for excluding her from her private Prayers, thus thinking with her self; *Must I be discom-muned from my Husbands Devotion? what? Several Closet-Chappels, for those of the same Bed and Board? Are not our credits imbarqued in the same Battom, so that they sink or swim together? May I not be admitted an Auditour at his Petitions, were it onely to say AMEN thereunto?* But

But let such a one seriously consider what the || Prophet saith, *The Familie of the house of David apart, and their wives apart; the Family of the house of Nathan apart, and their wives apart.* Personal private Faults must be privately confessed. It is not meet she should know all the *Bosom-sins* of him, in whose *Bosom* she lieth. Perchance being now offended for not hearing her Husbands Prayers, she would be more offended if she heard them. Nor hath she just cause to complain, seeing herein *Nathans* Wife is equal with *Nathan* himself; what liberty she alloweth, is allowed her, and may as well as her Husband claim the priviledge privatly and *apart* to pour forth her Soul unto God in her daily Devotions. Yet Man and Wife, at other times ought to communicate in their Prayers, all other excluded.

IV.

Groans.

HOW comes it to pass that *Groans* made in men by Gods Spirit cannot be uttered? I finde two Reasons thereof. First, because those *Groans* are so low, and little, so faint, frail, and

and feeble, so *next to nothing*; these *still-born Babes* only breath without crying.

Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compass of a *Groan*, are stayed from being expressive, and the *Groan* become unutterable.

How happy is their condition, who have God for their Interpreter? who not only understand what they do, but what they would say. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgotten. G O D knows the meaning of those *Groans* which never as yet knew their own meaning, and understands the *Sense* of those *Sighs*, which never understood themselves.

V.

Ejaculations, their use.

E*jaculations* are short Prayers, darted up to God on emergent occasions. If no other Artillery had been used this last seven years in *England*, I will not affirm more Souls had been in Heaven, but fewer corps had been buried in earth. O that with *David* we might have said, *my heart*

heart is fixed, being less busied about Psal. 37-7-
fixing of Muskets.

The principal use of *Ejaculations*, Ephes. 6.16.
is against the fiery *Darts* of the Devil. Our *Adversarie* injects (how he doth it God knows, that he doth it we know) bad motions into our hearts, and that we may be as nimble with our *Antidotes*, as he with *Poisons*, such short Prayers are proper and necessary. In hard Havens so choaked up with the envious Sands, that great Ships drawing many foot water, cannot come near, lighter and lesser *Pinna-ces* may freely and safely arrive. When we are *Time-bound*, *Place-bound*, or *Person-bound*, so that we cannot compose our selves to make a large solemn Prayer, this is the right instant for *Ejaculations*, whether orally uttered, or onely poured forth inwardly in the heart.

VI.

Their Priviledge.

E*jaculations* take not up any room in the Soul. They give libertie of callings, so that at the same instant, one may follow his proper Vocation.
The

The Husband-man may dart forth an *Ejaculation*, and not make a *balk* the more. The Sea-man nevertheless steer his Ship right, in the darkest night. Yea, the Souldier at the same time, may *shoot out* his Prayer to God, and aim his Pistol at his Enemy, the one better hitting the mark for the other.

The field wherein Bees feed is no whit the barer for their biting; when they have took their full repast on flower or grass, the Ox may feed, the Sheep-fat on their reversions. The reason is, because those little Chymists distill onely the refined part of the flower, leaving the grosser substance thereof. So *Ejaculations* binde not men to any bodily observance, onely busie the spiritual half, which maketh them consistent with the prosecution of any other Imployment.

VII.

Extemporarie Praiers.

IN Extemporary Prayer, what men most *admire*, God least regardeth. Namely, the volubility of the tongue. Herein a *Tertullus* may equal, yea, exceed Saint Paul himself *whose speech* *was but mean*. O, it is the heart *keeping*

keeping time and tune with the voice which God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to Heaven. *Make it* (said ^{Hebr. 8.3.1} God to *Moses*) *in all things, like the patern in the Mount.* Onely the conformity of the words with the minde, mounted in heavenly Thoughts, is acceptable to God. The gift of extemporary Prayer, and ready utterance may be bestowed on a Reprobate, but the grace thereof, (religious affections) is onely given to Gods Servants.

VIII.

Their causeless scandal.

SOME lay it to the charge of Extemporary Prayer, as if it were a diminution to Gods Majesty to offer them unto him, because (alluding to *Dauids* expression to || *Ornan* ^{1s Sam. 24.24} the *Jebeusite*,) they *cost nothing*, but come without any pains or industry to provide them. A most false aspersion.

Surely, preparation of the heart, (though not premeditation of every word) is required thereunto. And grant

grant the party praying at that very instant, fore-studieth not every Expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that *dexterity of utterance*, properly and readily to express himself. Many hours in night no doubt he is waking, and was by himself Practising *Scripture Phrase*, and the *Language of Canaan*, whilest such as censure him for his laziness, were fast asleep in their Beds.

Suppose one should make an entertainment for strangers with flesh, fish, fowl, venison, fruit, all out of his own fold, field, ponds, park, orchard, will any say that this Feast cost him nothing who makes it? Surely, although all grew on the same, and for the present he bought nothing *by the penie*, yet he, or his ancestours, for him, did at first dearly purchase *by accommodations*, from whence this entertainment did arise.

So the party who hath attained the faculty and facility of extemporary Prayer, (the easie *act* of a laborious habit) though at the instant not appearing to take pains, hath been formerly industrious with himself, or his Parents with him (in giving

giving him pious Education) or else he had never acquir'd so great perfection, seeing onely long practise makes the Pen of a ready Writer.

IX.

Night-Prayer.

Death in Scripture is compared to sleep. Well then may my Night-Praier be resembled to making my will. I will be carefull not to die intestate; as also not to defer my will-making, till I am not *Compos mentis*, till the Lethargie of drowsinesse seiz upon me.

But being in perfect memory, I bequeath my Soul to God, the rather because I am sure the Devil will accuse me when sleeping. O the advantage of Spirits above Bodies! If our Clay-Cottage be not cooled with rest, the Roof falls a fire. Satan hath no such need: the Night is his fittest time. Thus mans Vacation is the Terms for the Beasts of the Forrest, they move most, whilest he lies quiet in his bed.

Rev.
xx. 10.

Least therefore, whilest sleeping I be out-lawed for want of Appearance to Satans Charge, I commit my Cause

to

Contemplations on
to him, who neither slumbers nor sleeps,
ANSWER FOR ME O MY
GOD.

X.

A Nocturnal.

Psalms
8.3.

David surveying the Firmament,
brake forth into this considera-
tion, *When I considered the Heavens*
the work of thy fingers, the Moon and
the stars, which thou hast created; what
is man, &c.

How cometh he to mention the
Moon and Stars, and omit the Sun.
The other being but his *Pensioners,*
shining with that exhibition of light,
which the bounty of the Sun alots
them.

It is answered, this was *Dauids night-*
meditation, when the *Sun* departing to
the other world, left the lesser Lights
onely visible in Heaven, and as the sky
is best beheld by day in the glorie
thereof, so it is best surveyed by Night,
in the varietie of the same.

Night was made for man to rest in.
But when I cannot sleep, may I with
this Psalmist entertain my waking
with good thoughts. Not to use
them.

them as *Opium*, to invite my corrupt Nature to *slumber*, but to bolt out *bad thoughts*, which otherwise would possess my Soul.

XI.

Set Praiers.]

Set Praiers are [*prescript Forms* of our own, or others *composing*; such are lawfull for any, and needfull for some to use.

Lawfull for any. Otherwise God would not have appointed the *Priests* (presumed of themselves best able to pray) a *form of blessing the People*. Nor would our *Saviour* have set us his *Praier*, (which as the *Town-bushel* is the *Standard* both to measure *Corn*, & other *Bushels* by,) is both a *Prayer* in it self, and a *patern, or platform of Praier*; such as *accuse set Forms*, to be pinioning the wings of the *Dove*, will by the next return affirm, that *Girdles* and *Garters* made to strengthen and adorn, are so many *shackles* and *fetters*, which hurt and hinder mens free motion.

Needfull for some. Namely, for such who as yet have not attained (what all should indeavour) to pray
ex-

ex tempore by the Spirit. But as little children, (to whom the plainest and evenest Room at first, is a Labyrinth) are so ambitious of going *an-hie-lone*, that they scorn to take the guidance of a Form, or Bench to direct them, but will adventure by themselves, though often to the *cost* of a knock and a fall; So many confels their *weakness*, in denying to confels it, who refusing to be *beholding* to a set form of Praier, prefer to say *non-sense*, rather than nothing in their *ex tempore Expressions*. More *modestie*, and no less *Pietie* it had been for such men, to have prayed longer with *set forms*, that they might pray better without them.

XII.

The same again.

IT is no base and beggarly *shift*, (arguing a narrow and necessitous heart) but a piece of holy and heavenly *Thrift* often to use the same Prayer again. *Christs practise* is my *Directorie* herein, who the *third* time said the same words.

Matth.
26.44.

A good Prayer is not like a *Stragem* of War to be used but once.
No,

No, the oftener the better. The clothes of the Israelites, whilest they wandered fourtie years in the wilderness, never waxed old, as if made of *Perpetuano* indeed. So a good Prayer, though often used, is still fresh and fair in the Ears and Eyes of Heaven. Despair not then thou simple Soul, who hast no *Exchange of Raiment*, whose Prayers cannot appear every day at Heavens Court in new clothes. Thou mayest be as good a Subject, though not so great a Gallant, coming always in the same Suit. Yea, perchance the very same, which was thy Fathers, and Grand-fathers before thee, (a well composed Prayer is a good *Heir-toom* in a Family, and may hereditarily be descended to many Generations,) but know thy comfort, thy Prayer is well known to Heaven, to which it is a constant Customer. Onely add new, or new degrees of old affections thereunto, and it will be acceptable to God, thus repaired, as if new erected.

XIII.

Mixt Praiers.

M*ixt Praiers* are a methodical composition (no casual confusion) of *ex tempore* & *premeditate Praiers* put together. Wherein the *Standers*, still at the same, and the *essential parts*, (confession of sin, begging of pardon, craving grace for the future, thanking God for former favours, &c.) like the *bones* of the Prayer remain always unaltered. Whilest the *moveable Petitions* (like the *flesh* and colour of thy Prayers) are added, abridged, or altered, as Gods *Spirit* adviseth and inableth us, according to the *emergencies of present occasions*.

In the *Mid-land Sea*, *Gallies* are found to be most usefull; which partly *run* on *Leggs* of *Oars*; and partly fly with the *wings* of *Sails*; whereby they become serviceable both in a *winde* and in a *calm*. Such the conveniency of *Mixt Praier*, wherein infused and acquired Graces meet together, and men partly move with the *breath* of the holy Spirit, partly *row* on by their own industry. Such

Such medley-Prayers are most usefull as having the *steadiness* of premeditate, and the *activitie* of extemporarie Praier, joyned together.

XIV.

Take your companie along.

IT is no disgrace for such who have the gift and grace of extemporarie Praier, sometimes to use a *set form*, for the benefit and behoof of others. *Jacob* though he could have marched on a mans pace, yet was carefull not to over-drive the *Children*, and *Ews* big with Young. Let *Ministers* remember to bring up the *Rear* in their *Congregations*, that the meanest may go along with them in their Devotions.

|| Gen.
32.13.

God could have created the world extempore, in a moment, but was pleased (as I may say) to make it premeditatedly, in a set method of six daies, not for his own ease, but our instruction, that our heads and hearts might the better keep pace with his hands, to behold and consider his workmanship.

Let no man disdain to set his own limbloness backward, that others may

may go along with him. Such degrading ones self, it is the quickest proceeding in piety, when men prefer the Edification of others, before their own credit and esteem.

XV.

Praier must be Quotidian.

AMong other Arguments informing the necessity of *daily Prayer*, this not the least that *Christ* enjoyns us to *petition for daily Bread*. *New bread* we know is best, and in a spiritual sense, our *Bread*, (though in it self as stale and moldy as that of the *Gibeonites*) is every day new, because a *new and hot blessing* (as I might say) is daily begged, & bestowed of God upon it.

Manna must daily be gathered, and not provisionally be *hoorded up*. God expects that men *every day address themselves unto him*, by *petitioning him for sustenance*.

How contrary is this to the *Common Practise of many*. As *Camels* in *Sandie Countries* are said to drink but once in *seven days*, and then in *praesens, praeteritum, & futurum*, for time *past, present, and to come*, so many

many, fumble this, last, and next weeks devotion all in a prayer. Yea, some defer all their praying till the last day.

Constantine had a conceit, that because *Baptism* washed away all sins, he would not be *Baptized* till his *Death-bed*, that so his soul might never loose the purity thereof, but immediately mount to *heaven*. But sudden *Death* preventing him, he was not baptized at all, as some say, or onely by an *Arrian Bishop*, as others affirm. If any erroneously on the same supposition put off their Prayers to the last, let them take heed, lest long delayed, at last they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this Age we begin to think meanly of the Lords prayer, Oh how bately may the Lord think of our prayers! Some will not forgive the Lords prayer for that passage therein, *as we forgive them that trespass against us*.

Others play the Witches on this prayer. *Witches* are reported (amongst

mongst many other hellish *Observations*, whereby they oblige themselves to Satan) to say the Lords prayer backwards. Are there not many, who though they do not *pronounce* the syllables of the Lords prayer *retrograde*, (their discretion will not suffer them to be betrayed, to such a *non-sense* sin,) yet they transpose it in effect, desiring their *Daily bread*, before Gods *Kingdom come*, preferring temporal benefits, before heavenly blessings. Oh ! if every one by *this mark* should be tried for a witch, how hard would it go with all of us. *Lamiarum plena sunt omnia.*

XVII,

All Best.

AT the Siege and taking of *New-Carthage* in *Spain*, there was dissention betwixt the Souldiers, about the *Crown mural* due to him who first footed the walls of the Citie, Two pretended to the Crown; Parts were taken, and the *Roman Army* siding in factions, was likely to fall foul, and mutually fight against it self. *Scipio* the General, prevented the

the danger by providing two *Mural* ^{P lūc.} *Crowns*, giving one to each who claim- ^{Se p a in} ed it, affirming, that on the examina- ^{llf 7} ¹⁸⁰ tion of the proofs, both did appear to him at the same instant to climb the wall. O let us not set several kinds of prayers at variance betwixt themselves, which of them should be most usefull, most honourable. All are most excellent at several times, *Crown-Groans*, *Crown-Ejaculations*, *Crown-Extemporarie*, *Crown-Set*, *Crown-mixt-prayer*, I dare boldly say, he that in some measure loves not all kind, or lawful prayers, loves no kind of lawful prayers. For if we love God the father, we can hate no Ordinance, his Child, though perchance an occasion may affect one above another.

XVIII.

All manner of prayers.

IT is an ancient *stratagem* of Satan, (yet still he useth it, still men are cheated by it,) to set Gods Ordinance at variance, (as the *Disciples* fell out amongst themselves) which of them should be the greatest. How hath the Readers *Pue* been clash't against

the Preachers pulpit, to the shaking almost of the whole Church, whether that the word *preached, or read*, be most *effectual to Salvation*. Also whether the word *preach'd or catechiz'd*, most usefull. But no Ordinance so abused as Prayer. Prayer hath been set up against Preaching, against Catechizing, against it self. Whether *publick, or private, Church, or Closet, Set, or Extemporary Praier* be the best. See how *S. Paul* determines the controversy || *ἡ δὲ ἀποσκευὴ* with all manner of *prayer*, (to the Geneva translation) and *supplication in the Spirit*. Preferring none, commending all lawfull prayer to our practise.

XIX.

To God alone.

AMongst all manner of Prayer to God, I find in Scripture neither promise, precept, nor president to warrant prayers to Saints. And were there no other reason, this would encourage me to pray to Christ alone, because,

S. Paul struck *Elimas* blind, *Christ* made blind *Bartemeus* see. *S. Peter* killed *Ananias* and *Sapphira* with his word,

word, Christ with his *word* revived dead *Lazarus*. The Disciples forbade the *Syrophenician* woman, to call after Christ, Christ called unto her after they had forbidden her. All my *Saviours* Works, are saving Works, none extending to the death of mankind. Surely Christ being now in heaven, hath not less *goodness*, because he hath more glory, his bowels still earn on us. I will therefore rather present my prayers to him, who alwayes did *heal*, than to those who sometimes did *hurt*. And though this be no convincing Argument to Papists, 'tis a comfortable motive to Protestants. A good *Third*, where so good *Firsts* and *Seconds* have been laid before.



Occasional

MEDITATIONS.

I.

Love and Anger.



Saw two Children fighting together in the street. The Father of the one passing by, fetch't his Son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not punished alike: But the Parent would onely meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked sin, the Godly smart most in this world. God singeth out his own Sons, and beareth them by them-

themselves; *whom he loveth, he * cha-* Heb. 12.
steneth. Whilest the ungodly, pre- 6.
 served from affliction, are reserved for
 destruction. It being needless that
 their hair should be shaved with an
 hired razor, whose heads are intended Isa. 7. 30.
 for the Ax of Divine Justice. Mat. 3.
 10.

I I.

Upwards, upwards.

How large Houses do they build
 in London on little ground? Re-
 venging themselves on the *Narrow-*
ness of their room with store of sto-
 ries. Excellent *Arithmetick!* from the
 root of one floor, to multiply so many
 Chambers. And though painfull the
 climbing up, pleasant the staying
 there, the higher the healthfuller,
 with clear *Light*, and *sweeter Air*.

Small are my means on *Earth*.
 May I mount my Soul the higher in
 Heavenly *Meditations*, relying on
 divine *Providence*; (he that fed ma-
 ny thousands with * *five loaves*; may Mat. 14.
 feed me and mine, with the FIFTH 4.

PART of that one Loaf, that once
 all mine. Higher my Soul! Higher!
 In bodily buildings, commonly the

Garrets are most empty, but my *mind* the higher mounted, will be the better furnish'd. Let *perseverance to death* be my uppermost Chamber, the *Roof* of which *Grace*, is the *Pavement* of *Glorie*.

III.

Beware wanton wit.

I Saw an *Indenture* too fairly engrossed; for the writer (better *Scrivener*, than *Clerk*) had so filled it with *flourishes*, that it hindered my reading thereof, the *wantonness* of his *Pen* made a new *Alphabet*, and I was subject to mistake his *Dashes*, for real *Letters*.

What damage hath unwary *Rhetorick* done to *Religion*? Many an innocent Reader hath takē *Damascene* and *Theophilaet* at their word, counting their eloquent *Hyperboles* of *Christs* presence in the *Sacrament*, the exact *Standards* of their judgement, whence after ages brought in *Transubstantiation*. Yea, from the *Fathers* elegant *Apostrophe's* to the *Dead* (lively pictures by hasty *Eyes*, may be takē for living persons) prayers to *Saints*, took their *Original*. I see

see that *truths Secretary* must use a *set hand*, in writing important points of Divinity. Ill dancing for nimble Wits, on the *Precipices* of dangerous Doctrines. For though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

I V.

Ill-done, Un-done.

I Saw one, whether out of haste, or want of skill, put up his sword the wrong way; It cut, even when it was sheathed, the edge being Transposed where the back should have been: So that perceiving his error, he was fain to draw it out, that he might put it up again.

Wearied and wasted with *Civil War*, We that formerly loathed the *Manna of Peace*, (because *common*,) could now be content to feed on it, though full of Worms and putrified: Some so desirous thereof, that they care not on what *Terms* the *war* be ended, so it be ended: But such a *Peace*, would be but a *Truce*, and the *conditions* thereof would no longer be in force, than whilst they are in
Force.

Force. Let us pray that the sword be sheathed the *right way*, with Gods glory; and without the dangerous dislocation of Prince and Peoples Right: otherwise it may justly be suspected, that the sword put up, will be drawn out again, and the Articles of an ill *Agreement*, though engrossed in parchment, not take effect, so long as paper would continue.

V.

Apacc, Apacc.

ROwing on the *Thames*, the *Waterman* confirmed me in what formerly I had learnt from the Maps; how that *River*, West-ward, runs so crooked, as likely to lose it self in a *Labyrinth* of its own making. From *Redding* to *London* by land, thirty, by water an hundred miles. So wantonly that stream disporteth it self, as if as yet unresolved, whether to advance to the Sea, or retreat to its fountain.

But the same being past *London*, (as if sensible of its former laziness, and fearing to be checkt of the *Ocean*, the mother of all *Rivers*, for so long loytering; or else, as if weary, with wander-

wandering , and loath to lose more way : Or lastly, as if conceiving such wildness, *inconsistent* with the gravity of his *Channel*, now grown old, and ready to be buried in the Sea, runs in so direct a line, that from *London* to *Gravesend*, the number of the miles are equally twenty, both by *Land*, and by *Water*.

Alas ! How much of my life is lavisht away? Oh the intricacies, Windings, Wanderings, Turnings, Tergiversations of my deceitfull *Youth* ! I have lived in the midst of a crooked Generation, || and with them have *turned aside unto* || crooked wayes. *Phil. 2. 15. Ps. 125.* High time it is now for me to make *straight* || paths for my feet, and to re- *Heb. 12. 13.* deem what is past, by amending what is present, and to come. *Flux, Flux,* (in the *German Tongue, Quick, Quick*) was a *Motto* of *Bishop Jewels*, presaging the approach of his death. May I make good use thereof, *make haste, make haste*, God knows *In his Life. p. 10.* how little time is left me, and may I be a good husband, to improve the short remnant thereof.

VI.

Alwayes the rising Sun.

I Have wondered why the Romish Church do not pray to Saint Abraham, Saint David, Saint Hezekiah, &c. as well as to the Apostles, and their Successours since Christ's time; For those ancient Patriarchs, by the confession of Papists, were long since relieved out of Limbo (soon out, who were never in) and admitted to the sight and presence of God. Especially Abraham, being Father of the Faithfull, as well Gentile, as Jew, would (according to their Principles) be a proper Patron for their Petitions.

But it seems that modern Saints, rob the old ones of their honour, a Garnet, or late Bernard of Paris, have severally more prayers made unto them, than many old Saints have together. New Beesoms sweep clean; new || Cisterns of fond mens own hewing, most likely to hold water.

Protestants in some kind, serve their living Ministers, as Papists their dead Saints. For aged Pastors, who have born the heat of the day in our Church, are justied out of respect by young Preachers,

Preachers, not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartened, for thus it ever was and will be, *English Athenians*, all for *Novelties*, new *Seets*, new *Schisms*, new *Doctrines*, new *Disciplines*, new *Prayers*, new *Preachers*.

V II.

Charity, Charity.

C*Hurch* story reports of *S^t. John*, that being grown very *Aged* (well nigh a hundred years *old*) wanting strength and voice to make a long *Sermon*, he was wont to go up into the *Pulpit*, and often repeat these Words, *Babes keep your selves from Idols, Brethren love one another*.

Our *Age* may seem sufficiently to have provided against the growth of *Idolatry in England*. Oh that some order were taken for the increase of *Charity*! It were *Liberty* enough, if for the next seven years, all *Sermons* were bound to keep residence on this Text, *Brethren love one another*.

But would not some fall out with themselves, if appointed to preach
Unity

Unity to *others* ? Vindicative *Spirits*, if confined to this Text, would confine the Text to their *passion* : by *Brethren*, understanding *onely* such of their *own party*. But O ! seeing other *Monopolies* are *dissolved* , let not this remain against the *Fundamental Law of Charity*. Let all bend their heads, hearts, and hands , to make up the breaches in Church and State. But *too many* now adays, are like *Pharaohs Magicians*, who could conjure up
 [Ex. 8.7. || with their Charms more new *Frogs*; but could not remove , or drive away, those multitude of *Frogs*, which were there before. Unhappily happy in making more rents and dissensions, but unable , or unwilling to compose our former differences.

VIII.

The sensible Plant.

I Heard much of a sensible *Plant*, and counted it a senseless relation, (a rational beast, carrying as little contradiction,) until beholding it, mine eyes ushered my judgement into a belief thereof. My comprehension thereof is this. God having made three great stairs [*Vegetable*,
Sen-

sensible and Reasonable Creatures,] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as half Paces betwixt the stairs,) so to make the Step less, and the ascent more easie for our *Meditations*.

Thus this active *Plant* (with visible motion) doth border and confine on *Sensible* creatures. Thus in *Africk*, some most agil and intelligent *Marmasites*, may seem to shake (fore-feet shall I say, or) hands, with the rudest *Salvages* of that Countrey, as not much more than one remove from them, in knowledge and civility.

But by the same proportion may not man, by *custom* and *improvement* of *Piety*, mount himself near to an Angelical nature. Such was *Enoch*, who whilest living on *Earth*,* Walked *Gen. 5.* with God. O may our *Conversation* be ^{31.} in * *Heaven*. For shall a *Plant* take a *Phil. 3.* new degree, and proceed *Sensible*, and ^{30.} shall man have his *Grace* staid for want of sufficiencie, and not whilest living here, *Commence Angel*, in his holy and heavenly *affections*.

IX.

Christ my King.

I Read how King *Edward* the first, *lingenuously* surprized the *Welch* into *subjection*, profering them such a Prince as should be,

1. *The Son of a King.*
2. *Born in their own Countrey.*
3. *Whom none could tax for any fault.*

The *Welch* accepted the *conditi-
ons*, and the King tendered them his Son *Edward*, an *Infant*, newly born in the *Castle of Carnarvan*.

Do not all these *Qualifications* mystically center themselves in my *Saviour*?

1. The King of *Heaven* saith unto him, *Thou art my Son, this day have I begotten thee.*

Pf. 1. 7.

2. *Our true Countrey man, Real flesh,* whereas he took not on him the nature of *Angels*.

3. *Without spot or blemish,* like to us in all things, *sin onely excepted.*

Away thē with those wicked men, who *|| will not have this King to rule over them.* May he have *Dominion* in, and over me. *Thy Kingdom come.* Heaven and earth cannot afford a more proper Prince for the purpose, *exactly*

*|| Luke
19. 14.*

exactly accomplished with all these comfortable qualifications.

X.

Tribulations.

I Find two sad *Etymologies* of *Tribulation*. One from (*Tribulus*) a three forked thorn, which intimates, that such afflictions which are as full of pain and anguish to the Soul, as a thorn thrust into a tender part of the *Flesh*, is unto the body, may properly be termed *tribulations*.

The other, from *Tribulus*, the Head of a *Flail*, or *Flagel*, knaggy and knotty (made commonly as I take it, of a thick *black-thorn*) and then it imports, that *Afflictions* falling upon us as heavy as the *Flail* threshing the *Corn*, are stiled *Tribulations*.

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavy thorn*. But which is the worst, though I may choose whence to derive the word, I cannot choose so, as to decline the thing, I must *AB. 14.*
through much tribulation, enter into the *22.*
Kingdom of God.

Therefore I will labour not to be like a young *Colt* first set to Plough, which more tires himself out with his own untowardness (whipping him-
self

self with his mis-pent mettal) than with the weight of what he draws, and will labour patiently to bear what is imposed upon me.

XI.

Beware.

I Saw a Cannon shot off. The men, at whom it was levelled, fell flat on the ground, and so escaped the bullet. Against such blows, falling is all the fencing, and Prostration, all the Armour of proof.

But that which gave them notice to fall down, was their perceiving of the fire before the ordinance was discharged. Oh the mercie of that Fire! which as it were, repenting of the mischief it had done, and the Murder it might make, ran a race and out-strippt the bullet, that men (at the sight thereof) might be provided, whē they could not resist, to prevent it. Thus every murdering piece, is also a warning piece against it self.

God, in like manner, warns before he wounds; frights, before he fights. Yet fourty dayes and Nineveh shall be destroyed. Oh let us fall down before the Lord our Maker. Then shall his

his anger be pleased to make in us a
dayly *Passé-over*, and his Bullets le-
velled at us, must flie above us.

XII.

The first-fruits.

P*apists* observe (such are curious
priers into *Protestants* carriage)
that *Charitie* in *England* lay in a
swound from the dissolution of *Ab-*
bies, in the reign of King *Henry* the
eighth, till about the tenth of Queen
Elisabeth.

As if in that *Age of Ruin*, none durst
raise *Religious Buildings*, and as if the
Ax and Hammer, so long taught to
beat down, had forgot their former
use, to build up for pious intents.

At last comes * *William Lambert*, Sec. Cant.
Bris. in
Kent.
P. 327.
Esquire, and first founds an *Hospital*
at *Greenwich* in *Kent*, calling that his
Society (like politick *Joab*, after
* *Dauids* name,) 2 Sam.
12. 28. The poor people of
Queen Elisabeth. And after this wor-
thy man followed many, that we may
almost dazle *Papists* eyes with the
light of *Protestant good works*. The
same *Papists* perchance may now cō-
ceive *Charitie* so disheartened in our
dayes (by these civil Wars and the
consequences thereof) that no *Pro-*
testants hereafter should be so despe-
rate

rate as to adventure upon a publick good Deed. O for a *Lambert-Junior* (and I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Ranks* of all *Discouragements*; so that now *English Protestants*, being to begin a new score of good works, might from him date their *Epoche*. Such a *Charity* deserves to be knighted for the valour thereof.

XIII.

The Recruit.

I Read how one main Argument which the Apostle *Paul* enforceth on *Timothy*, To make full proof of his Ministry is this, || For I am now ready to be offered, and the time of my departure is at hand. Thus the dying Saints drawing near to heaven, their mark, is the best spur for the surviving to make the more speed in their Race.

1 *a Tim.*
4.6.

Ecclef.
12.5.

How many excellent Divines have these sad times hastened to their long home? (So called in Scripture, || not because long going thither, but long [ever] tarrying there.) How many have been sorrow-shot to their heart? O that this would edge the endeavours of our Generation, to succeed in

in the dead places of worthy men. Shall the Papists curiously observe & sufficiently boast, that their *Stapleton* was born on the same day, on which *Sir Thomas More* was beheaded, (as if his *cradle* made of the others *coffin*;) and shall not our Nurseries of learning supply the void rooms of our *worthies* deceased. No sin I hope to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion.

XIV.

The Mongrel.

I Find the Natural Philosopher, making a Character of the *Lions disposition*, amongst other his qualities, reporteth, first that the *Lion*, || feedeth on *Men*, and afterwards (if forced with extremity of hunger) on *Women*.

*In viros
Primum
quam in
feminas*

Satan is a *roaring Lion*, seeking whom he may devour. Opely he inverts the method, & in his bill of fare, takes the second first. Ever since he over-tempted our *Grand-mother Eve*, encouraged with success, he hath preyed first on the weaker Sex. It seems he hath all the vices, not the virtues of that *King of Beasts*, a *Woolf-Lion*, having his cruelty without his Generosity.

*sevis.
1^o 1^o.
Nat.
Hist.
L. 6. 10.*

XV.

XV.

Edification.

I Read in a learned Phisitian, how our *Provident Mother, Nature*, foreseeing men (her wanton children) would be tampering with the *Edge-tools of Minerals*, hid them far from them, in the bowels of the *Earth*, whereas she exposed *Plants & Hearbs* more obvious to their Eye, as fitter for their use. But some bold *Empericks*, neglecting the latter (as too common) have adventured on those hidden *Minerals*, oft times (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament hath placed all *Historical* and *Practical* matter (needfull for Christians to know and believe) in the beginning of the Gospel. All such truths lye *above ground*, plainly visible, in the *litteral sense*. The *Prophetical* and *difficult* part comes in the close; But though the *Testament* was written in Greek, too many read it like Hebrew, beginning at the end thereof. How many trouble themselves about the *Revelation*, who might be better busied in plain *Divinity*? Safer prescribing to others, and practising

sing in themselves, positive pietie; leaving such *Mystical minerals* to men of more judgement to prepare them.

XVI.

Mad, not mad.

I Find S. Paul in the same Chapter, confess and deny *madness* in himself, *Acts 26. vers. 11.* And being exceeding mad against them, I persecuted them even unto strange Cities, *vers. 25.* When Festus challenged him, to be besides himselfe, I am not mad most noble Festus. Whilest he was mad indeed, then none did suspect or accuse him to be distracted; but when converted, and in his right mind, then Festus taxeth him of madness.

There is a Countrie in Affrica, ^{Munf. Cosmog.} wherein all the Natives have pendulous lips, hanging down like a dogs ears, alwaies raw and sore; Here onely such as are handsom, are pointed at for monsters in this Age, wherein pollute and unclean Lips are grown Epidemical, if any refrain their tongues from common Sins, they alone are gazed at as strange Spectacles.

XVII.

The deepest cut.

I Beheld a Lapidarie cutting a Diamond with a Diamond Hammer, and

and *Anvil* both of the same kind.

God in *Scripture* Sealed his servants his || *Jewels*. His *Diamonds* they are, but alas! rude, rough, unpolished, without shape or fashion, as they arise naked out of the *Bed of the earth*, before *Art* hath dressed them. See how God by rubbing one rough *Diamond* against another, maketh both smooth. *Barnabas* afflicts *Paul*, and *Paul* afflicts *Barnabas*, by their not falling out. *Jerom* occasioneth trouble to *Ruffinus*, and *Ruffinus* to *Jerom*.

In our unnatural War, none I hope so weak and wilfull as to deny many good men (though misled) engaged on both sides. Oh how have they scratched, and raced, and pierced, and bruised, and broken one another? Behold heavens hand grating one *Diamond* with another; as for all those, who uncharitably deny any good on that party which they dislike, such shew themselves *Diamonds* indeed in their hardness, (cruel censuring) but none in any commendable quality, in their *Conditions*.

F I N I S.

ind.
fer-
onds
un-
n, as
d of
sted
one
ma-
dicts
by
casi-
Ruf-

e
em
en
ave
ced,
no-
ring
r all
any
dis-
ond
cen
nd